JAWAAHIRUL QUR'AAN

COMMENTING ON THE QUR'AAN ON THE BASIS OF ONE'S PERSONAL OPINION.

Rasulullah (sallallahu-alaihi-wasallam) has mentioned, "Whoever comments on the Qur'aan basing his commentary on his personal opinion, then he will be incorrect even though he may be accurate in his interpretation." [Abu Dawood, Tirmidhi, Nasai]

Rasulullah (sallallahu-alaihi-wasallam) has mentioned in another hadith, "Whoever comments on the Qur'aan without knowledge should prepare his abode in Jahannam." [Abu Dawood]

Some comments have been made about the authenticity of the first hadith, but the second is authentic. However, both the Ahadeeth clearly tell that it is a major sin to interpret the Qur'aan based purely on one's personal

opinion (referred to as “tafseer bir Rai”).

However, it is an accepted fact that Rasulullah (sallallahu-alaihi-wasallam) did not explain every verse of the Qur'aan, but these were interpreted by the Sahaba (R.A) and those after them. It follows, therefore, that interpretation of the Qur'aan based on one’s opinion is not totally forbidden, but there are several conditions attached. Hereunder follows the statements of the illustrious commentators explaining the limits beyond which commentary of the Qur'aan will be haraam.

Allama Qurtubi (A.R) (passed away 671 A.H) explains tafseer bir Rai as follows: “When a person, based on his whims, is inclined towards a particular opinion. He then interprets the Qur'aan according to this opinion so as to conform to his fancy.” [Tafseer Qurtubi Vol.1 Pg.33]

The tafseer of Khaazin says, “The ulema say that tafseer bir Rai has been prohibited for the person who interprets the Qur'aan according to his whims and who follows the dictates of his carnal self.” [Vol.1 Pg.6]

The following example is then cited in the same tafseer: “Like how a person deduces the permissibility of any innovation (bid’ah) that he has introduced in Deen, knowing that the verse/s of the Qur'aan do not imply the same. However, he merely wishes to dupe a critic by using the verse/s to strengthen his argument. This is how the Baatiniyya, the Khawaarij and other followers of their whims work.”

Allama Suyuti (A.R) quotes Allama Abu Bakr Anbaari (A.R) as saying, “Some scholars have mentioned that the interpretation (of the first hadith above) is commentary based on one’s whims.” [Itqaan Vol.2 Pg.180]

The above extracts clearly reveal that tafseer bir Rai is prohibited for those people who interpret the Qur'aan to lend credibility to their false and baseless beliefs and practices. However, the commentary of a person will be accepted when he is well versed in the science of tafseer, the details of the Arabic language and holds beliefs in accordance to those of the Ahlus Sunnah wal Jama'ah. In addition, his commentary must conform to beliefs

and principles of Islam, as well as to the laws governing the Arabic language. This will not be regarded as tafseer bir Rai.

Allama Ibn Katheer (A.R) says, “There is no harm if a person comments on the Qur'aan in accordance to his knowledge and the laws of the Arabic language and the shari’ah. There are many such interpretations by the pious predecessors and scholars after them.” [Vol.1 Pg.6]

Allama Khaazin (A.R) writes, “Ulema have permitted the interpretation of verses in a manner that is appropriate, within context and not conflicting with the Qur'aan and the Ahadeeth.”

Allama Qurtubi (A.R) writes, “Praiseworthy is the person who interprets a verse/s in accordance to the established and accepted principles.”

Allama Abu Hayyaan Undulusi (A.R) (passed away 754 A.H) writes with reference to the Ahadeeth regarding tafseer bir Rai, “The person who interprets the Qur'aan after much deliberation and on the basis of proper knowledge and contemplation will not be included in the purport of this hadith. This will not be regarded as tafseer bir Rai and he will not be deemed to be incorrect.” [Bahrul Muheet Vol.1 Pg.13]

Allama Suyuti (A.R) quotes from Allama Baghawi and Kawaashi (A.R): “Ta’weel (interpretation of a verse/s after much deliberation) means deciphering the meaning of a verse/s in such a manner that it conforms to the context, can be applicable to the particular verse/s and does not contradict the Qur'aan and the Ahadeeth. This is not prohibited.” [Itqaan Vol.2 Pg.180]

SURAH FAATIHA.

SUMMARY OF THE SURAH.

This Surah has many names, the most common being “Ummul Qur'aan”

(The Essence of the Qur'aan). It has been given this name because it contains the essence of the detailed subject matter found in all the other Surahs. Hereunder will follow two discussions on the Surah:

THE FIRST DISCUSSION: Maulana Shabbier Ahmed Uthmaani (A.R) has written that the entire Qur'aan consists of six central themes, viz. (1) Tauheed, (2) Risaalah [i.e. the prophethood of Rasulullah (sallallahu-alaihi-wasallam)], (3) laws, (4) Qiyamah, (5) the believers, and (6) the disbelievers. Surah Faatiha contains all these themes in a nutshell.

- **“Al Hamdu Lillahi Rabbil Aaalameen. Ar Rahmaanir Raheem,”** contains the theme of Tauheed.
- **“Maaliki Yawmid Deen”** speaks about Qiyamah.
- **“Iyyaka Na’budu wa Iyyaka nas Ta’een”** contains the theme of Allah’s laws because it speaks of Allah’s worship, which includes all His laws and commands. **“Siraatal Mustaqeem (The straight path)”** also refers to all Allah’s commands in the shari’ah.
- **“Siraatal Ladheena An’amta alayhim,”** includes Risaalah because amongst those upon whom Allah has bestowed His favours are the Ambiya (A.S). Allah says in a verse of Surah Nisaa, **“Those are the ones whom Allah has favoured, (who are) the prophets, the Siddiqeen, the martyrs and the righteous. These are the best companions.”**

  This verse also refers to the believers.

- **“Ghairil Maghdoobi Alayhim wa Lad Daalleen.”** This verse makes reference to the disbelievers.

THE SECOND DISCUSSION: Hadhrat Maulana Husain (A.R) quotes the following from Hadhrat Imaam Rabbani (A.R), who transmits it from Hadhrat Ali (R.A). It is to be found in the book titled Mawaahibur Rahmaan (Vol.1 Pg.3). He says that the knowledge of the universe and that of the Qur'aan is to be found in Surah Faatiha. This is so because, with regard to themes, the Qur'aan is divided into four parts, each of which begin with the words “Al’hamdu Lillah.”

The first part begins with Surah Faatiha and ends with the salaah Maa'idah. This part mainly discusses the concept of Allah being the Sole and Only Creator of everything. The second part begins with Surah An'aam and extends till the end of Surah Bani Isra'eel. The central theme of this part is that Allah is the Only One Who is responsible for caring and nurturing everything after it's creation.

The third part begins with salaah Kahaf and continues till the end of salaah Ahzaab. This part revolves around the discussion that Allah is stable on His throne and has complete power to control and administer the affairs of the universe as He pleases. It emphasizes that He is the Supreme Sovereign and none can be partner to Him.

The fourth part begins with Surah Saba and extends till the end of the Qur'aan. This part mainly discusses the fact that Allah shall be the Master and Supreme Judge on the Day of Qiyamah and no intercessor can overrule His decree.

While all these themes have been discussed in great detail in the respective parts of the Qur'aan, they are all included in brevity in Surah Faatiha.

"Al Hamdulillah" makes mention of the first part. It includes Allah's name, which tells us that He is the Creator of everything. This is so because the mention of His name forces one to acknowledge this renowned fact. Even the Mushrikeen acknowledged this fact, as Allah says in salaah Zukhruf, **"Undoubtedly if you ask them who created them, they will say, 'Allah!"**

Allah says in Surah Luqmaan, **"If you ask them who created the heavens and the earth, they will definitely say, 'Allah!"**

"Rabbil Aalameen" makes mention of the second theme, while **"Ar Rahmaanir Raheem"** indicates towards the third theme because only one who has these qualities of forgiveness and mercy can control of the

universe so perfectly. **"Maaliki Yawmi Deen"** alludes to the theme discussed in the fourth part of the Qur'aan.

Hadhrat Abdullah bin Abbaas (R.A) has mentioned, "Everything has an essence, and the essence of the Qur'aan is in the Hawameem (i.e. all the Surah that begin with 'HaaMeem')." [Khaazin Vol.6 Pg.73]

Rasulullah (sallallahu-alaihi-wasallam) is reported to have interpreted **"to worship Me"** as "to make du'a to Me." [Ibn Jareer Vol.24 Pg.47] All seven Hawameem stress that Only Allah must be called on to alleviate any adversity.

Allama Ibn Katheer (A.R) has written the same thing when he says that Surah Faatiha is the essence of the Qur'aan and this essence lies in the words, **"We only worship You and only seek assistance from You."**

****

SURAH BAQARA.

A GIST OF THE TOPICS CONTAINED IN SURAH BAQARA.

* Tauheed
* Risaalah
* Jihaad in Allah's path
* Spending in Allah's path
* Matters of administration
* Matters of welfare

Surah Baqara was the first Surah revealed in Madina. Since there was strong presence of Jews in and around Madina, this Surah addresses them in detail. Amongst them there were many affluent and learned people. Therefore, if these people were addressed and convinced of the truth of Islam, they would be able to influence many others.

By constantly making mention of Tauheed, all aspects thereof are discussed and it's antithesis (shirk) is refuted from all angles. This is necessary because the Mushrikeen, Jews and Christians were involved in the following three types of shirk:

1. Considering the angels, saints and idols to possess knowledge of the unseen, they called to them for assistance in their difficulties.
2. They used to take oaths and make sacrifices in the names of their gods and even erect altars where these would be offered. The felt that, by giving these offerings, their gods would be pleased with them. In this way, they thought, they would be blessed in the wealth and children, and that these gods would draw blessings form Allah.
3. They believed that the gods and saints that they worshipped are so beloved to Allah that He would never reject their intercession or their pleas on behalf of those who worshipped them.

A BRIEF SUMMARY.

Surah Baqara can be divided into two sections. The first begins at the beginning of the Surah and ends with the words **"These are the pious ones."** [22nd ruku] The second section begins from this point and concludes at the end of the Surah.

The first section discusses two themes viz. Tauheed and Risaalah. Tauheed is discussed from the beginning of the Surah till the words **"neither will they be assisted."** [15th ruku] The discussion of Risaalah begins from the verse **"When his Rabb tried Ibraheem…"** and ends upon the termination of the first section. Therefore, the first section is like a commentary of "Laa ilaaha Illallah Muhammedur Rasulullah."

The second section discusses matters that pertain to people's reformation, and advises on how people may correct their spiritual and social affairs. It also details waging jihaad and spending for Allah's cause. This section seems to command the Muslims to fight for the preservation of "Laa ilaaha Illallah Muhammedur Rasulullah."

THE SPIRIT OF THE SURAH.

Together with setting straight religious and material matters, jihaad should be waged against the Mushrikeen to preserve "Laa ilaaha Illallah

Muhammedur Rasulullah."

The bottom line is that no person's word will be accepted when it contradicts the shari'ah, irrespective of his status. The shari'ah does not conform to any saint or Sufi, but the saint and Sufi must conform to the shari'ah.

****

SURAH AAL IMRAAN.

NAME OF THE SURAH: This Surah has been called Surah Aal Imraan (The Family of Imraan) because the fourth ruku of this Surah makes mention of Hadhrat Imraan (A.S)'s family.

CIRCUMSTANCES OF REVELATION.

The commentators write that a delegation of Christians from Najraan, comprising of their elite, came to meet Rasulullah (sallallahu-alaihi-wasallam) in Madina. Three Christian leaders by the names of Aaqib, Sayyid and Abu Haaritha were with them.

They began disputing with Rasulullah (sallallahu-alaihi-wasallam) and said that Hadhrat Isa (A.S) was Allah's son and successor. They also said that they worshipped Hadhrat Isa (A.S) and Hadhrat Maryam (A.S). The Prophet (sallallahu-alaihi-wasallam) told them, "Our Rabb is Living, Who Oversees and Sustains the universe. Nothing in the heavens and the earth is hidden from Him, He fashions the child in the womb of the mother as He pleases. He neither eats nor drinks, Tell me if any of these qualities are found in Hadhrat Isa (A.S)? If none of these are found in him, how can he be a deity?" It was then that the opening 80 verses of Surah Aal Imraan were revealed. [Khaazin Vol.1 Pg.266, footnote of Shah Abdul Qaadir (A.R)]

THE LINK BETWEEN SURAH BAQARA AND AAL IMRAAN.

The two Surahs are linked in the following three ways.

1. While Surah Faatiha detailed that **only** Allah must be worshipped and asked for assistance, Surah Baqara instilled the aversion for worshipping the cow. Surah Aal Imraan then emphasizes that Allah's pious servants [like Hadhrat Isa (A.S) and Hadhrat Maryam (A.S)] must also not be worshipped.
2. Surah Baqara ends with the words **"So assist us against the disbelieving folk."** Surah Aal Imraan explains to the Muslims exactly who is meant by **"the disbelieving folk."** It tells the Muslims that the true disbelievers are those Mushrikeen who call to other gods to assist them because they believe that these gods possess the knowledge of the unseen and have the power to come to their aid. This was the practice of the Christians, who used to call for help from Hadhrat Isa (A.S) and Hadhrat Maryam (A.S) [both of whom were from the family of Hadhrat Imraan (A.S)].
3. Surah Baqara briefly discusses all the central themes of the Qur'aan, whereas Surah Aal Imraan discusses four of the more important ones. These are:

    - Tauheed: Included in this discussion is a refutation of the polytheistic beliefs held by the Christians. Extra emphasis has been laid on rebutting the beliefs of the Mushrikeen.
    - Risaalah i.e. proving the truth of Rasulullah (sallallahu-alaihi-wasallam) apostleship.
    - Jihaad in Allah's way.
    - Spending in Allah's way.

A GIST OF THE TOPICS CONTAINED IN THE SURAH.

The topics included in this Surah may be dealt with in two discussions. The first is made up of replies to all the doubts that the Mushrikeen had with regard to Tauheed and Risaalah.

The second discussion contains four themes viz. (1) Tauheed, (2) Risaalah, (3) jihaad and (4) spending in Allah's way. Tauheed is discussed

from the beginning of the Surah till the verse **“Does he command you to disbelieve after you have become Muslims?”** (8th ruku).

Thereafter Risaalah is discussed from the verse **“When Allah took the covenant from the prophets…”** (9th ruku) till the words **“…then he has certainly been guided to the straight path”** (10th ruku).

The verse **“Oh you who believe, fear Allah as he should be feared…”** (11th ruku) sounds the beginning of the discussion on jihaad. This terminates in the 19th ruku with the words **“…and they shall have a painful punishment.”** This part of the Surah begins with encouragement towards jihaad and then discusses spending in Allah’s path as well.

A REPETITION OF THE FOUR THEMES.

The verse **“To Allah belongs the dominion of the heavens and the earth…”** (verse 189) repeats the discussion on Tauheed. thereafter, the discussion on Risaalah reopens with the verse **“Oh our Rabb! We have indeed heard the caller calling to Imaan…”** (verse 193). The words **“So those who migrate, are exiled from their homes…”** (verse 195) terminate the Surah with the theme of jihaad and spending in Allah’s way.

A FINAL REPETITION OF THE THEMES IN A NUTSHELL.

The final verse of Surah Aal Imraan repeats all the above four themes. It reads, **“Oh you who believe** (in Tauheed and Risaalah)**, exercise patience, remain steadfast when confronted…”** i.e. in jihaad. This therefore refers to jihaad and spending in Allah’s path.

The verses in the 3rd Ruku discuss the result of belief in perfect Tauheed i.e. when a person has the belief in Tauheed entrenched in his heart, he will make the above du’a to Allah. Allah will then assist this person in all his difficulties.

The verses 33 / 34 emphasise that although the Ambiya (A.S) and the pious people are the chosen b servants of Allah, they are unable to be

deities and cannot alleviate a person's difficulties. This is so because **"They were descendants of each other"** i.e. they were all Allah's creation. They are all dependant on Allah and, therefore, they cannot be worshipped.

Only Allah can hear all things and **Only** He has knowledge of all things. No other shares this capability with Him.
The verse 14 tells us that the pleasures and comforts of this world are transitory and cannot compare with the bounties of the Hereafter, which will be enjoyed only by those who are Muslims.

Allah says that, after being convinced of Tauheed, the scholars of the Ahlul Kitaab chose to differ on the issue due to personality clashes and obstinacy. They then began to adulterate the teachings of their religions and misled others.

In the fourth instance cited above, Allah makes it clear that the likes of Hadhrat Isa (A.S), Hadhrat Maryam (A.S) and Hadhrat Zakariyya (A.S) [who were all the family of Hadhrat Imraan (A.S)] cannot be worshipped.

As a result of this covenant that Allah took from all the Ambiya (A.S), they all told their respective nations to prepare for another prophet who is still to come. They were encouraged to believe in him and accept his message of Tauheed.

Verse 102 commences the discussion of jihaad and spending in Allah's way, when He says, **"Oh you who believe, fear Allah as He should be feared and do not die except as Muslims."** Thereafter, mention is made of jihaad on four occasions and spending on another four occasions. This theme only terminates at the end of the Surah.

In verses 138 Allah warns Muslims against tainting their wealth with the abomination of usury, thereby encouraging them to spend for Allah's pleasure.

SURAH AAL IMRAAN IN A NUTSHELL.

The final Prophet (sallallahu-alaihi-wasallam) has arrived. He should be followed and his message of Tauheed should be accepted. Worship of Hadhrat Isa (A.S) and Hadhrat Maryam (A.S) must be stopped. People should join forces with the final Prophet (sallallahu-alaihi-wasallam) and even wage jihaad to combat the Mushrikeen so that his message can be propagated.

THE SECOND PART.

This part comprises of three topics viz. (1) jihaad, (2) spending in Allah's path and (3) a reply to a doubt raised with regard to jihaad. Encouragement towards fighting in jihaad is discussed from the first verse of this part (viz. verse 102 **"Oh you who believe, fear Allah as He should be feared and do not die except as Muslims."**). This discussion then terminates with verse 120, which ends with the words, **"Verily Allah encompasses their actions."**

The kuffar expressed the doubt that if Rasulullah (sallallahu-alaihi-wasallam) was the true messenger of Allah and if Islam was the true religion, why did he suffer injuries in the battle of Uhud and why did they Muslims lose the battle? This Surah discusses the detailed reply to this question. A gist of this reply is that the Muslims were in line to realize the fulfillment of Allah's promise of victory, but they slipped up by failing to obey Rasulullah (sallallahu-alaihi-wasallam)'s order to guard the mountain pass. This led to their eventual defeat.

****

SURAH NISAA.

THE LINK BETWEEN SURAH AAL IMRAAN AND SURAH NISAA

These two Surahs are linked in two ways viz. (1) by way of name, and (2)

by way of content.

(1) By way of name: The first five Surahs of the Qur'aan are linked by way of their names in the following sentence: “Oh Allah, only You do we worship and only Your assistance do we seek (as in Surah Faatiha). We neither worship, nor seek assistance from the cow (Baqara) like the Jews and the Mushrikeen did, nor from the family of Imraan (A.S) (Aal Imraan), as the Christians did. And we fulfill the rights of women (Nisaa). Therefore, Oh Allah, send for us a table (Maa’idah) laden with Your bounties and mercy.”

(2) By way of content: Surah Baqara consisted of four basic themes, viz. Tauheed, Risaalah, jihaad and spending for the cause of Allah. Surah Baqara also included matters like administrative affairs and advices for personal reformation. Surah Baqara refuted shirk from every angle, be it in deeds or beliefs.

Surah Aal Imraan also replies to the arguments raised against Tauheed and Risaalah. It also includes refutation of polytheistic beliefs, in addition to encouraging Muslims to strive in jihaad and spend for Allah’s Deen.

Thereafter Surah Nisaa serves to orchestrate the individual and collective affairs of the Muslims by detailing matters pertaining to the same. At the same time, the Surah also makes mention of a factor that is a great aid towards achieving the goal of social stability viz. salaah. Surah Nisaa may therefore be described as a detailed commentary of one of the subjects tackled in Surah Baqara viz. affairs of social administration.

A SUMMARY OF SURAH NISAA.

This Surah may be divided into two sections because some of the administrative laws detailed therein refer to public affairs, while others are specifically addressed to the rulers. The first section starts at the beginning of the Surah and terminates at the end of verse 57, with the words **“Therein they shall have pure spouses, and We shall enter them into abundant shade.”**

The second section commences from verse 58 (**“Verily Allah instructs you to restore trusts to their rightful owners and that you judge between people with justice.”**) and ends with verse 126, which concludes with the words **“Allah is Ever Embracing of everything.”**

The first section deals with laws pertaining to the general public, while the second discusses legislation to be enforced by Muslim leaders. Every section also concludes with a reference to the focal topic of Tauheed. While the first section only makes brief mention of the same, the second section deals with the topic at length.

The discussion pertaining to the general public offers guidance that prevents usurpation of others’ rights and oppression. The discussion of legislation also promotes the fulfillment of peoples’ rights and prevention of oppression.

The opening of the Surah warns people about the consequences to be faced in the Hereafter so that people hearken to the laws that are to be explained later and act upon them. The Surah then explains three principles whereby people can be saved from punishment ion the Hereafter. These are (1) not to oppress, (2) not to commit shirk and (3) to behave well with others.

The Qur'aan always mentions the ultimate result of obedience and that of disobedience. It is for this reason that Jannah is cited as the abode of the obedient Mu'mineen, while Jahannam is the plight of those who do not believe in Allah’s commands and who consider disobedience to Allah’s commands as being legitimate. These are the kuffar, who will be doomed for eternity to Jahannam.

It is gathered from the above discussion that this Surah has three parts. The first discusses laws pertaining to the general public, the second concerns legislation to be implemented by Muslim leaders, and the third is an epilogue, which sheds light on both the above topics.

THE FIRST SECTION.

This section, dealing with public affairs, comprises of fourteen injunctions. These concern the management and organization of internal affairs, social reforms, justice in social interaction, observing the rights owed to others and behaving cordially with one and all. This section starts at the beginning of the Surah and continued till the end of verse 57, with the words **"Therein they shall have pure spouses, and We shall enter them into abundant shade."**

THE SECOND PART, CONCERNING LEGISLATION.

The first law propounded in this part is that of fulfilling the rights of others and passing judgement with justice and equity.

The above verse instructs rulers to secure peoples' rights from each other and to ensure that they resolve disputes with justice. At the same time, this verse also instructs the masses to be obedient to their leaders and that they should take their cases to people who can resolve these with equity.

Hadhrat Sheikh Hussein Ali (A.R) writes that the word **"trusts"** in the above verse is general and refers to all forms of responsibilities and all those decisions that are based on justice and equity.

Addressing the masses, Allah says in the above verse, **"If you fall into dispute regarding a matter then refer it to Allah and the messenger if you believe in Allah and the last day."** This verse commands Muslims to seek solutions to their disputes from the Qur'aan and the Ahadeeth. This should be their first recourse and not the last option after others have failed.

****

SURAH MAA'IDAH.

THE LINK BETWEEN SURAH MAA'IDAH AND THE PRECEDING SURAHS.

Surah Maa'idah is linked to the previous Surahs in the following three ways:

I. **By way of name:** This has already passed in the previous Surahs.

II. Surah Baqara contains all the subjects that have been discussed in detail throughout the entire Qur'aan. It also included matters like administrative affairs and advices for personal reformation. Surah Baqara refuted shirk from every angle, be it in deeds or beliefs. It elucidated all of this with logical andquoted proofs.

Thereafter, Surah Aal Imraan rebutted polytheistic beliefs as well as calling to others besides Allah for assistance. It also dispelled the doubts of the Ahlul Kitaab with regard to Tauheed and Risaalah.

Surah Nisaa delved into a discussion pertaining to public and administrative affairs, also adding a refutation of certain polytheistic beliefs and actions.

Surah Maa'idah and the subsequent Surah An'aam discuss in much detail the error of polytheistic deeds and actions. It also digresses deeply into the details of shirk in "tasarruf."

III. Allah mentions in the last verse of Surah Nisaa, **"Allah expounds** (His injunctions) **unto you so that you do not go astray."** With the intent that man does not go astray, Allah has warned him in detail in Surah Maa'idah that he should guard against shirk in his beliefs and actions.

This Surah may be divided into two sections. The first section starts at the beginning of the Surah and ends at verse 40, with the words, **"Allah has power over all things."** This section rebuts both types of shirk. – Belief

and action.

After the first section, Allah says, **“Oh messenger (sallallahu-alaihi-wasallam), let not those people depress you who hasten in disbelief…”** This verse begins to console Rasulullah (sallallahu-alaihi-wasallam), telling him not to grieve over the obstinate behaviour of the Mushrikeen, the Jews and the munafiqeen. This consolation ends with verse 66, where Allah concludes with the words, **“From them are those upon the straight path while many of them perpetrate evil deeds.”**

Thereafter Allah rebukes the scholars amongst the Ahlul Kitaab, who adulterated their divine scriptures and were guilty of bother types of shirk. They worshipped false gods and regarded the offerings made to them as permissible. They also taught others the same things, leading them all astray as well.

Once the Muslims have established from the various verses that Jews and the Christians will not accept the truth because of ulterior motives, and that they will continue to propagate shirk, Allah commands the Muslims to shun these people. Allah says in verse 51, **“Oh you who believe, do not take the Jews and Christians as friends. They are but the friends of each other…”** Allah goes on to say that the person who does not shun their company will regarded as one of them.

Polytheistic actions are then discussed from verse 87, where Allah says, **“Oh you who believe, do not forbid the pure things that Allah has permitted for you and do not transgress…”** This discussion continues till he end of the Surah. Allah emphasizes in this section that people should continue to regard those things as forbidden which Allah has prohibited and that they should shun their conviction in those things that others have forbidden. They should only eat those animals that have been sacrificed as offering to Allah and not those that are sacrificed for other gods.

In the final verse, Allah says, **“To Allah belongs the dominion of the heavens and the earth and what is within them. He has power over all**

things.” This verse serves to summarize the entire Surah because it emphasizes that everything is owned by Allah, and not be Hadhrat Isa (A.S), as the Christians claim. This verse directly refutes shirk in “tasarruf” and indirectly refutes shirk in deeds. Since Allah is in control of everything, none other can be worshipped.

REFUTATION OF POLYTHEISTIC BELIEFS IN THE FIRST PART.

As an introduction, Allah invites the Ahlul Kitaab (the Jews and the Christians) to accept the apostleship of Rasulullah (sallallahu-alaihi-wasallam).

In verse 15, Allah describes Rasulullah (sallallahu-alaihi-wasallam) as one who exposes to the Ahlul Kitaab much of what they concealed in the Torah and the Injeel. Furthermore Allah says that Rasulullah (sallallahu-alaihi-wasallam) also ignores many of the facts that the Jews and Christians hid form others because these did not have any bearings on Deen.

Allah has mentioned this to them so that they may know that Rasulullah (sallallahu-alaihi-wasallam) was aware of the treachery that their scholars perpetrated in their divine scriptures. This may prevent them from further treachery and concealment.

THE SECOND PART OF THIS SURAH.

The first part of the Surah discussed polytheistic actions and shirk in ‘Tasarruf.’ It then also consoled Rasulullah (sallallahu-alaihi-wasallam) and reproached the Ahlul Kitaab and the munafiqeen. The second part also negates the above two types of shirk.

POLYTHEISTIC ACTIONS IN THE SECOND PART.

The second half of the second part repeats a refutation of polytheistic actions, which was initially discussed in the first part of the Surah. The following four factors are discussed in this regard:

1. Those things declared haraam by the Mushrikeen, which Allah has not forbidden.
2. Offerings made in the name of others besides Allah.
3. Those things declared unlawful by Allah.
4. Offerings made in Allah's name.

1 and 4 above are halaal, while 2 and 3 are haraam and cannot be consumed. Allah says in verse 87, **"Oh you who believe, do not forbid the pure things that Allah has permitted for you and do not transgress…"**

This verse abolishes forbidding those things that Allah has not forbidden. In an effort to please their gods, the Mushrikeen forbade certain animals upon themselves, like the Baheerah, the Saa'ibah, etc (see commentary of verse 103). Allah commands the Muslims to permit for themselves all those things that they had previously forbidden as Mushrikeen.

Allah also commands them not to transgress by making halaal things haraam.

THE FEATURES OF SURAH MAA'IDAH.

(1) This Surah refutes those types of shirk that pertain to actions and to "Tasarruf." The following four factors are discussed in connection with shirk in actions:

I. Those things declared haraam by the Mushrikeen, which Allah has not forbidden. This is discussed in the following verses:

II. Those things declared unlawful by Allah. This is discussed in the following verses:

III. Offerings made in the name of others besides Allah. This has been referred to under the following headings:

IV. Offerings made in Allah’s name. This has also been discussed in two headings, viz.:

(2) Shirk in ‘Tasarruf’ has been discussed in the refutation of the divinity of Hadhrat Isa (A.S) and Hadhrat Maryam (A.S). This is achieved by negating the belief that they possess knowledge of the unseen and that they can be of assistance in times of need.

Instead of presenting detailed proofs to negate that they have knowledge of the unseen, Allah merely declares that those who hold these beliefs are kuffar.

****

SURAH AN’AAM.

These two Surahs are also linked in two ways viz. by way of content and by way of name. By way of content, Surah An’aam is linked with Surah Maa’idah because it also refutes polytheistic beliefs and actions in some detail. Whereas Surah Maa’idah first tackles the refutation of polytheistic actions (shirk in actions), Surah An’aam discusses this second and begins with shirk in “tasarruf.”

THE LINK BY WAY OF NAME.

“Allah will continue to bless you with a table (Maa’idah) laden with His bounties on condition that you do not make offerings of animals (An’aam) and food to others and as long as you do not subscribe to those things that others besides Allah have forbidden.”

THE FIRST PART.

The second part of the Qur'aan begins with Surah An’aam. This part terminates at the end of Surah Bani Isra'eel. The central theme of this part of the Qur'aan is Allah’s nurturing and maintaining of the universe. Only

He has created everything, and only He can care for all.

Besides proofs, the first part of the Surah also discusses three additional subjects. These are (1) the doubts and arguments of the Mushrikeen. (2) The method of propagation, and (3) the reasons why the Mushrikeen refuse to accept the truth. Each of these discussions includes seven facets.

The verses 1, 2, 3 establishes the fact that none besides Allah has knowledge of the unseen and that none besides Him can be relied on for assistance.

The verses 17, 18 explains that only Allah can be asked for assistance in every matter because all good and harm is in His control.

The verse 38 tells us that only Allah can be of assistance to every creature.

The sixth and seventh proofs explain that ***only*** Allah is in control of everything and that none other can be of assistance besides Him. Verse 47 then repeats the theme when Allah says, These verses 15, 60 explain that only Allah has knowledge of the details pertaining to all matters.

This verses 63, 64 also proves that ***only*** Allah can be relied on for assistance.

All the above proofs clearly establish that ***only*** Allah can be relied on for assistance and that He is in control of all things.

THE TWO QUOTED PROOFS.

1. The proof against shirk in tasarruf is discussed in detail in the various incidents of Hadhrat Ibraheem (A.S) and the other seventeen Ambiya (A.S) mentioned in the Surah. This discussion begins with verse 74, where Allah says, **“When Ibraheem told his father Aazar, ‘Do you take idols as your deity?”** It then continues till verse 90, which ends with the words, **“It is but a reminder for the universe.”**

2. The Jewish and Christian scholars were well aware of the fact that Rasulullah (sallallahu-alaihi-wasallam) was sent with the message of Tauheed, which they recognized as the truth.

THE THREE PROOFS PERTAINING TO REVELATION.

1. **"This Qur'aan has been revealed to me so that I may warn you thereby as well as those whom it reaches."** [verse 19] In this verse, Rasulullah (sallallahu-alaihi-wasallam) is commanded to tell people that Allah's testimony is the greatest and that he has been told in the Qur'aan that ***only*** Allah has control of all affairs. Therefore none can be summoned besides Him.
2. All the previous Ambiya (A.S) and their scriptures emphasized that ***only*** Allah has knowledge of the unseen and can be of assistance. The final scripture (Qur'aan) and the final Prophet (sallallahu-alaihi-wasallam) confirm the same truth.

REPLIES TO THE QUALMS OF THE MUSHRIKEEN.

The first part of Surah An'aam replies to seven qualms of the Mushrikeen. Some of these arguments have been mentioned in this Surah, while others appear in other Surahs. These are:

1. The Mushrikeen wanted the complete Qur'aan to be revealed directly from Allah in a written form so that they could read it themselves. This question appears in verse 93 of Surah Bani Isra'eel, where Allah quotes the Mushrikeen as saying to Rasulullah (sallallahu-alaihi-wasallam), **"And we will never be convinced of your ascension till you send to us a book that we can read."**

   Allah replies to their argument in verse 7 by saying, **"If We reveal to you a scripture on paper that they touch with their hands** (containing the message of Tauheed)**, the disbelievers will say, 'This is nothing less than manifest magic."** i.e. They will still deny it's authenticity if they are granted their request.

2. Another of their qualms, mentioned in verse 8, was that they asked, **"Why does an angel not descend to him?"** Verse 7 of Surah Furqaan quotes their question as **"Why is an angel not sent with him to be a warner alongside him?"**

Allah replies to them by saying in the same verse 8, **"If We were to send an angel, the matter will be decided** (i.e. they would be destroyed) **and then they will not be granted respite."**

3. They also asked why did Allah not rather sent an angel as a prophet instead of a human. This question is not found here in Surah An'aam, although the reply is given. This question is also referred to in verse 95 of Surah Bani Isra'eel, where Allah says, **"Say, 'If there were angels walking peacefully on earth, We would have sent to them an angel from the skies as a messenger."**

Here, in verse 9 of Surah An'aam, Allah replies to the question by saying, **"If We were to make him an angel, We would surely make him a man and cast the same doubt on them wherein they find themselves."**

4. Their other qualm was with regard to the miracles that they demanded to see Rasulullah (sallallahu-alaihi-wasallam) perform. They insisted that these be fulfilled. Allah replies to their qualm by assuring them that they would not believe in these miracles if it was shown to them. This would defeat the object of miracles, which necessitates that people believe in them.

This is referred to in verse 37, where Allah says, **"They say, 'Why does a sign** (a miracle) **not descend to him from his Rabb?' Say, 'Verily Allah is able to descend a sign, but most of them do not know."**

5. The Mushrikeen also kept asking why Allah did not rather make a wealthy man His messenger. This question is referred to in Surah

Zukhruf, where Allah quotes them as asking, **“Why is this Qur'aan not revealed to someone great (affluent) from the two cities?”**

6. They wanted to know why Rasulullah (sallallahu-alaihi-wasallam) does not inform them of unseen events and the prices of commodities in the marketplaces of Shaam. This question has been reported in the Ahadeeth.

7. They wanted to know why Rasulullah (sallallahu-alaihi-wasallam) was like them in that he also required to visit the marketplace for his necessities and eat food. This question is reported in verse 7 of Surah Furqaan, where Allah says, **“And they say, ‘What is the matter with this messenger that he eats food and walks in the marketplace?”**

The reply to the above three questions is given in verse 50, where Allah says, **“Say, ‘I do not say to you that I possess the treasures of Allah, nor do I have knowledge of the unseen, nor have I told you that I am an angel. I only follow what has been revealed to me.”**

THE METHOD OF PROPAGATION.

Surah An’aam teaches seven methods of presenting the message of Tauheed to people, thus negating shirk in tasarruf. These are as follows:

1. **“Say, ‘Should I take as a helper any besides Allah Who created the heavens and the earth and Who feeds without Himself being fed?”** [verse 14]
2. **“Say, ‘Verily I have been commanded to be the first to submit to obedience and not to be of the idolators.”** [verse 14]
3. **“Say, ‘If I disobey My Rabb** (and regard another as an aide and Knower of the unseen)**, I fear the punishment of an awesome day.”** [verse 15]
4. **“Say, ‘I have been prohibited from worshipping those that you call upon besides Allah.”** [verse 56]
5. **“Say, ‘I do not follow your whims, for then I shall go astray and will not be of the rightly guided ones** (because your whims dictate

that others besides Allah should be recognized as aides and Knowers of the unseen)**.”** [verse 56]

6. **“Say, ‘Verily I am on a clear proof** (of Tauheed) **from my Rabb, whereas you have denied it** (due to ulterior motives)**.”** [verse 57]
7. **“Say, ‘If I had** (control of) **what you seek to hasten** (i.e. punishment)**, the matter would have been decided between us.”** [verse 58]

All these methods of presentation also serve as proofs against shirk in tasarruf, proving that ***only*** Allah can be summoned in times of need and that ***only*** He possesses knowledge of the unseen.

THE REASONS WHY THE MUSHRIKEEN REFUSE TO ACCEPT

Surah An’aam mentions seven such reasons. Five reasons are in the first part, while the remaining two are in the second part. Each of these begins with the word “kadhaalik” (**“Thus”** or **“In this manner”**). These are as follows:

1. **“Thus We tested them with each other so that they say, ‘These are those whom Allah has blessed from amongst us.’ Allah knows well who the grateful ones are.”** [verse 53] The kuffar were of the opinion that people of poorer social standing could not be true and could not recognize the truth from falsehood.
2. Another reason for their obstinacy was the flourishing of Islam. As Tauheed was propagated and the evils of the Mushrikeen were coming to light, the more stubborn and rebellious they grew. This is referred to in the verse **“In this manner We elucidate verses so that the path of the criminals may be manifest.”** [verse 55]
3. **105. “Thus We have elucidated the verses from all angles and so that they say, ‘You have studied,’ and so that We expound it for those who have knowledge.”** [verse 105] The Mushrikeen accused Rasulullah (sallallahu-alaihi-wasallam) of learning the Qur'aan from another person.
4. **“Thus We have beautified for every nation their actions.”** [verse 108] They refused to accept the belief in Tauheed because their other

deeds appealed more to them. Allah repeats the same reason in verse 122, where Allah says, **"Thus We have beautified for the disbelievers the actions that they do."**

5. **"Thus We have appointed for every Prophet an enemy who are devils from humans and jinn, who whisper to each other things that seem good but are intended to deceive. If your Rabb wills, they will not do so. So leave them and what they concoct."** [verse 112] The reason now given is more intensified than the ones prior to it. Allah says in this verse that the evil men and jinn instigate people to commit sins and then try to poison the minds of the Ambiya (A.S) by telling them that these people are disrespectful and uncouth towards them.
6. **"In this manner We made the prominent ones in every town the sinners so that they plot therein. They only plot with themselves** (thereby leading themselves further astray)**, but they do not perceive it."** [verse 123]
7. **"In a like manner We make some of the oppressors allies to others due to the deeds that they perpetrate."** [verse 129] Due to their kufr, all the kuffar are united in combat against the message of Tauheed. If one will ponder awhile, one will realize that the above reasons are the very same reasons that cause the present-day kuffar to also reject the truth.

THE SECOND PART.

The second part of this Surah only mentions three dimensions of shirk in deeds. These are (1) those things that are forbidden by man, (2) those things forbidden by Allah, and (3) those oaths and offerings made for others besides Allah. The oats and offerings that are made for Allah are not mentioned because the prohibition of those made for others will automatically mean that these can only be made for Allah.

This verse mentions the following four kinds of prohibitions made by the Mushrikeen:

- Certain animals and crops that they reserved solely for their gods and forbade all others to use these.
- They forbade people from riding and loading certain animals.
- They never took Allah's name when slaughtering animals that they had devoted for their idols.
- They declared that the offspring to be born from certain animals were haraam for females. However, if the offspring was stillborn, they would permit females to also use the carcass.

Allah declares in this Surah that all of the above are haraam, fabricated and should be abolished.

ALLAH'S PROHIBITIONS IN THIS SURAH.

This discussion the mentions various aspects like disobedience to parents, murder, infanticide, usurping the wealth of orphans, cheating in weight and measure, and many other vices and sins. This discussion only terminates at verse 153, with the words, **"These are the things with which Allah has solemnly commanded you so that you may adopt taqwa."**

OATHS AND OFFERINGS MADE IN THE NAME OF OTHERS BESIDES ALLAH.

I. **"…it has been made clear to you what is forbidden…"** This part of verse 119 briefly alludes to these prohibitions. The details follow thereafter.

II. This verse 136 clearly mentions that offerings of grains and food made to other gods are haraam, just as slaughtering animals in their name is haraam.

This verse 137 abolishes an act of the Mushrikeen where they sacrificed their children as offerings for their gods.

III. Allah commands man in this verse 141 to pay only to Allah the dues from their crops. These should not be given as offerings to any other.

At the end of the Surah, Allah commands Rasulullah (sallallahu-alaihi-wasallam) to make the following three declarations:

- **"Say, 'Certainly my Rabb has guided me to the straight path. This is the secure Deen that is the creed of Ibraheem, who was inclined towards the truth and was never of the idolators** (due to his stern opposition to all forms of shirk)**."** [verse 161]
- **"Say, 'Surely my salaah, all my acts of worship, my life and my death are for Allah, the Rabb of the universe. He has no partner. With this have I been commanded and I am the first of those who surrender."** [verses 162, 163] i.e. I do not accept any other as my Helper and I devote all my acts of worship solely to Allah.
- **"Say, 'Should I seek a Rabb besides Allah, when He is the Rabb of everything?** (I can never do such a thing that contradicts all logic and reason).**"** [verse 164]

Allah concludes the Surah by warning those who reject Tauheed with the words, **"Verily your Rabb is Swift in punishment…"** He then confers glad tidings to those who accept Tauheed when He says that **"indeed He is the Most Forgiving, Most Merciful."** [verse 165]

****

SURAH A'RAAF.

THE LINK BETWEEN SURAH A'RAAF AND SURAH AN'AAM.

Surah A'raaf is linked to Surah An'aam in the following six ways:

I. **BY NAME:** "By abstaining from ascribing partners to Allah with regard to your crops and your animals (An'aam), Allah will not only

save you from Jahannam, but also from the barrier between Jannah and Jahannam (called A'raaf).

II. Both the Surahs present a detailed discussion that refutes shirk in deeds and shirk in beliefs using various types of proofs that are logical, quoted and from revelation. Surah A'raaf tells man that, since the belief in Tauheed has been clearly established, it should be taken to everyone without feeling any **"stricture"** in one's heart.

III. Surah An'aam presented detailed logical proofs to refute shirk in tasarruf. However, with regard to quoted proofs, it only presented a detailed account surrounding the incident of Hadhrat Ibraheem (A.S) and briefly alluded thereto when discussing the other Ambiya (A.S). On the other hand, Surah A'raaf presents a detailed proof by discussing the Ambiya (A.S) in greater detail.

IV. Surah An'aam furnished many details pertaining to prohibitions made by Allah and those made by man. Surah A'raaf mentions one of the most important of these i.e. performing tawaaf of the Kaa'ba naked, considering it to be an act that will draw them closer to Allah. The Surah describes this to be haraam and a grave sin.

V. While Surah An'aam begins with a refutation of shirk in tasarruf, followed by a refutation of shirk in deeds. Surah A'raaf, however, discusses the two subjects in the reverse order, as it was discussed in Surah Maa'idah.

VI. Surah An'aam proved the abomination of the various types of shirk beyond doubt. Surah A'raaf then instructs that the belief in Tauheed be propagated in earnestness and that one should brave the ensuing opposition with perseverance.

A SUMMARY OF THE SURAH.

This Surah makes the following three assertions:

1) Tauheed should be propagated in earnestness and the resultant difficulties should be borne with patience and these should not be allowed to disillusion one. This is mentioned in the very first verse.

2) The laws revealed by Allah must be followed and people should not concoct their own injunctions due to the manipulation of shaytaan. This is declared from verse 3, where Allah says, **“Follow what has been revealed to you from your Rabb and, leaving Him aside, do not follow other companions. Little is the advice that you heed to.”** This verse asserts the command briefly.

3) The third assertion made in this Surah is that ***only*** Allah can be one’s Helper and ***only*** He has complete control over all matters. He has not granted any other being control over any of these matters. This assertion begins with verse 54.

In verse 57 and 58, Allah cites similitudes of the Mu'min and the kaafir. Allah says that the heart of the Mu'min is like fertile soil that flourishes and comes alive when the rains of Allah’s verses are showered on it. On the other hand, the heart of the kaafir is like a barren and dry land that does not benefit from the rain. Instead of being guided and inspired by Allah’s verses, the diseases of enmity and kufr only increase in the kaafir’s heart.

After mentioning these three assertions, they are discussed further in the incidents of six Ambiya (A.S). The episode of Hadhrat Nooh (A.S) begins with verse 59, where Allah says, **“Undoubtedly We sent Nooh to his nation…”** It terminates with verse 64, concluding with the words, **“Without doubt they were a blind nation.”**

The second incident is that of Hadhrat Hood (A.S), which begins with verse 65 and ends with the words, **“We cut off the roots of those who denied Our signs and they were not believers.”** [verse 72]

The narrative of Hadhrat Saalih (A.S) commences immediately thereafter (verse 73) and continues till the end of verse 79.

Allah then discusses the episode of Hadhrat Loot (A.S). This narrative begins with the words, **“We sent Loot (as a messenger and) he told his people…”** [verse 80] The story terminates with the words, **“See how was**

the plight of the sinners.” [verse 84] This incident pertains mainly to the second assertion viz. that man should practice on the injunctions commanded by Allah. They must regard what Allah ordained as haraam to be haraam, and what He ordained as halaal to be halaal. They should never fabricate their own injunctions. The people of Hadhrat Loot (A.S) were so immersed in sin that the evil of sin and the forbidden nature of haraam deeds left their hearts. They therefore did not treat as haraam those deeds that Allah had ordained to be haraam.

The fifth narrative concerns Hadhrat Shu'aib (A.S). The story commences with verse 85, where Allah says, **“To Madyan We sent their brother Shu’aib…”** Like the others, this incident is also discussed in some detail till verse 93, with the words, **“Why should I grieve over a disbelieving folk?”**
“Oh my people! Worship Allah. There is no deity for you besides Him.”

The sixth story is that of Hadhrat Moosa (A.S). The narrative begins with the words, **“Then after them We sent Moosa with Our signs to Fir'oun and his chieftains…”** [verse 103]. This lengthy account ends with the words, **“…and We sent to them a punishment from the skies because they were oppressive.”**

The incident of Hadhrat Moosa (A.S) depicts the first assertion because he withstood numerous trial and adversities as he propagated the message of Tauheed. The incident consists of eight consecutive episodes, each of them portrays a difficult part of his life. These eight episodes are as follows:

I. Hadhrat Moosa (A.S) preaches the message of Tauheed to Fir'oun. Fir'oun demands to see some signs, whereupon Hadhrat Moosa (A.S) shows him how his staff becomes a serpent and how his hand could shine. Thereafter Fir'oun summons the magicians (who were more than a hundred thousand) to enter into a contest against Hadhrat Moosa (A.S).

This episode of the story begins with verse 103 and ends with the words, **“Our Rabb! Grant us fortitude and give us death while we are on Islam.”**

II. This episode discusses the atrocities that Fir'oun perpetrated against the Bani Isra'eel. He slaughtered their sons and only spared the lives of their daughters so that they serve him. The Bani Isra'eel were called upon to exercise great patience and courage. This episode begins with verse 127 (**“The chieftains from the nation of Fir'oun said, ‘Will you leave Moosa and his people to spread anarchy in the land and discard you and your gods?…”**), and ends with the words, **“Then He shall see how you behave.”** [verse 129]

III. This episode speaks about the various types of punishment that afflicted the people of Fir'oun. Whenever they were suffering in one punishment, they promised Hadhrat Moosa (A.S) that they would believe in him if he prayed to Allah to remove it. However, they broke their promise each time. Eventually, they were drowned in the sea.

This episode begins with the words, **“Without doubt We afflicted the people of Fir'oun with droughts and shortages in their produce so that they take heed…”** [verse 130], and ends with the words, **“We destroyed what Fir'oun and his people did and whatever they built.”** [verse 137]

IV. Here the Bani Isra'eel cross safely over the twelve roads in the ocean, but then become rebellious when they request Hadhrat Moosa (A.S) for permission to worship idols. Hadhrat Moosa (A.S) explained to them the error of their ways and reminds them of Allah’s favours on them. This epic begins with verse 138 and terminates with verse 141, where Allah concludes by saying, **“Therein was a great test from your Rabb.”**

V. Allah calls Hadhrat Moosa (A.S) to Mount Toor to receive the Torah and he appoints Hadhrat Haaroon (A.S) as his deputy. Hadhrat

Moosa (A.S) requests to see Allah, but is unable to and falls unconscious. In the meantime, the Bani Isra'eel are duped by Saamiri to worship the golden calf. Hadhrat Haaroon (A.S) tries his utmost to rectify their ways, but they do not desist. Makkah finally returns with the tablets of the Torah.

This episode begins with the verse **"We took a promise from Moosa for thirty nights and then completed it with another ten…"** [verse 142], and ends with the words, **"…we will certainly be of the losers."** [verse 149]

VI. Hadhrat Moosa (A.S) becomes angry when he witnesses the peoples' condition. He chides Hadhrat Haaroon (A.S) for failing to amend affairs, but then seeks forgiveness for the two of them after listening to his brother's excuse. Hadhrat Moosa (A.S) then admonishes the people and warns them on the consequences in the Hereafter.

This episode begins with the verse, **"When Moosa returned to his people in anger and grief…"** [verse 150], and ends with the words, **"Written in the script thereof was guidance and mercy for those who fear their Rabb."** [verse 154]

VII. Hadhrat Moosa (A.S) takes seventy men with him to Mount Toor to listen to Allah's speech. However, they are then destroyed when they insolently demand to rather see Allah. Hadhrat Moosa (A.S) then prays to Allah to restore them back to life.

VIII. This episode discusses how Hadhrat Moosa (A.S) produced twelve springs for the twelve tribes of the Bani Isra'eel, how they were shaded with the clouds, received Manna and Salwa, and how they disobeyed Allah's command to wage jihaad in Baitul Muqaddas.

A BRIEF SYNOPSIS OF THE SURAH.

Surah A'raaf contains the following three assertions:

1. The message of Tauheed should be propagated with fervour and all difficulties encountered in the process should be borne with fortitude and these should not be allowed to discourage one.
2. All Allah's injunctions must be adhered to and shaytaan should not be allowed to make one concoct his/her own laws in Deen. (This is a refutation of shirk in deeds).
3. **Only** Allah has knowledge of the unseen and none other has control over anything. He has not handed over any control to another. Therefore, ***only*** He must be summoned for assistance.

THE FIRST ASSERTION.

Allah declared sin the second verse of the Surah, **"This is a Book that has been revealed to you, so there should be no stricture in your heart thereto; so that you warn thereby and it is an advice to the believers."** This verse introduces the first assertion by instructing that the message of Tauheed should be propagated without fear that the Mushrikeen will deny it.

THE SECOND ASSERTION.

This is introduced in the third verse, where Allah says, **"Follow what has been revealed to you from your Rabb and, leaving Him aside, do not follow other companions."** i.e. Do not follow the devious men and jinn, who lead people to perpetrate kufr, shirk and other sins. They also instigate him to innovate practices in Deen, causing him to go astray and lead others astray as well.

This introduction is then discussed from verse 11 (**"Undoubtedly We created you, then fashioned you…"**). This concludes with verse 25, which ends with the words, **"Therein shall you live, die, and therefrom shall you be removed."**

The deeper details of this assertion then follows with verse 26 (**"Oh children of Aadam, indeed We have revealed unto you clothing…"**)

and continues till verse 39, where the verse concludes with the words, **"so taste the punishment in lieu of your actions."**

THE THIRD ASSERTION.

The third assertion is described in verse 54, where Allah says, **"Undoubtedly your Rabb is Allah, Who has created the heavens and the earth in six days and then rose to the Throne."** This verse expresses the fact that Allah has control of all matters, possesses knowledge of the unseen, and has not surrendered any control to another, as alluded to by the phrase **"then rose to the Throne."**

The verse continues to say that Allah **"covers the day with the night, which is in haste to follow it. The sun, moon and the stars are all subjugated by His order. Lo! To create and command are reserved for Him. Blessed be Allah, the Rabb of the universe."** This emphasizes that fact that He has created everything and is the Master of everything, controlling affairs as He pleases.

Allah says in Surah Yunus, **3. "Undoubtedly your Rabb is that Allah Who created the heavens and the earth in six days, then rose to the throne. He plans every matter. There shall only be intercessors after His permission. That Allah is your Rabb, so worship Him. Do you not take heed?"** [verse 3]

Allah says in Surah TaaHaa, **"(The Qur'aan is) Revealed from Him Who created the earth and the lofty skies. Rahmaan has risen to the throne. To Him belongs whatever is in the heavens, whatever is in the earth, whatever is between the two, and whatever is beneath the clay."**

The verses of Surah Sajdah read, **"Allah is the One Who created the heavens, the earth and whatever is between the two in six days, and then rose to the throne. There is no Protecting Friend, or any Intercessor for you besides Him. Will you not take heed? He directs the ordinance from the heavens to the earth, then it will ascend to**

Him on a day which will span a thousand years of (the years) that you count. He is the Knower of the unseen and the seen, The Mighty, The Most Merciful."

All the above verses make it clear that Allah is perfectly stationed in command of the entire universe and that He controls everything. He has certainly not surrendered any of His authority to another. In the Arabic language, a throne symbolizes authority, command and sovereignty. [Ruhul Ma'aani Vol.8 Pg.134 and Qurtubi Vol.7 Pg.220/1]

****

SURAH ANFAAL.

THE LINK BETWEEN SURAH ANFAAL AND THE PRECEDING SURAHS.

Surah Anfaal is linked to the preceding Surahs in the following two ways:

1. **BY CONTENT:** Surahs Maa'idah, An'aam and A'raaf all refuted shirk in deeds and shirk in tasarruf with detailed proofs. Surah A'raaf warned that one will be faced with numerous trial and difficulties when propagating the message of Tauheed, which is the antithesis of all forms of shirk. It warned that the kuffar and the Mushrikeen will leave no stone unturned to oppose this message from reaching the masses.

   Now Surah Anfaal, and the subsequent Surah Taubah, commands the Mu'mineen saying, **"Fight them till no anarchy exists and all religion is for Allah."** [verse 39] The Surah thus commands that jihaad be waged against the kuffar so that Islam reigns supreme and so that the kuffar are weakened in their effort against the Muslims.

2. **BY NAME:** "The kuffar and Mushrikeen will fight you when you propagate the message established of Tauheed. When you conquer them in these battles, you will receive booty (Anfaal). This booty should then be distributed according to Allah's injunctions and not according to your own whims.

A SUMMARY OF THE SURAH.

Surah Anfaal may be divided into two parts. The first part commences from the beginning, and terminates at the end of verse 40, where Allah says, **"What a terrific Friend and what a terrific Helper!"** The second part commences from verse 41 thereafter and continues till the end of the Surah. Both parts of the Surah discusses the distribution of booty, as well as providing details about jihaad.

THE FIRST PART.

A brief heading to this part is mentioned in verse 1, when Allah says, **"The spoils of war are for Allah and His messenger."** This part of the verse instructs that the booty and the method of distribution are both the rights of Allah and should be seen to as detailed by Allah's Prophet (sallallahu-alaihi-wasallam). The Surah the proceeds to furnish the following seven reasons for the above decree:

THE LAWS OF JIHAAD IN THE FIRST PART.

The first part of the Surah details the following five laws pertaining to jihaad:

THE SECOND PART.

This part commences at the beginning of the tenth para of the Qur'aan and terminates at the end of the Surah. This part also includes the two topics discussed in the first part viz. booty and jihaad. While the first part included seven reasons for distributing the booty according to Allah's decree, and five laws of jihaad, the second part includes the same in the

opposite order viz. five reasons and seven laws.

THE LAWS OF JIHAAD IN THE SECOND PART.

This part discusses seven laws pertaining to jihaad. Two of these pertain to all Muslims, whereas the other five are specifically for Rasulullah (sallallahu-alaihi-wasallam). These are:

After discussing the above, the Surah goes on to encourage the Muslims towards jihaad and hijrah from verse 72, where Allah says, **“Without doubt those who believed, migrated and strove in Allah’s way with their wealth and their lives…”** The verses also convey glad tidings to those who engage in jihaad and migrate.

The last ruku then classifies the Mu'mineen into two categories viz. (1) those who engage in jihaad as well as migrate, and (2) those who strive in jihaad without migrating. The verses also classify the muhaajireen (those who migrate) into two categories viz. (1) those who are related and (2) those who are not related.

****

SURAH TAUBA.

THE LINK BETWEEN SURAH TAUBA AND SURAH ANFAAL.

Surah Anfaal briefly discusses some laws of jihaad and also provides the details of distributing the spoils of war, emphasizing that it should be in accordance to Allah’s injunctions. The Surah also detailed the recipients of this wealth. Surah Tauba repeats the announcement to wage jihaad and also explains to the Muslims exactly who they should fight.

It commands Muslims to fight those people who make offerings to false gods, people who forbid things that Allah has permitted, people who do not regard Allah’s prohibitions and prohibitions, and people who believe that the Ambiya (A.S) and other saints possess knowledge of the unseen

and can assist them in difficulties.

Since the objective of Surah Tauba is to announce the command of jihaad, the Surah contains extensive details pertaining to the laws of jihaad.

The above discussion explains the link between Surahs Anfaal and Tauba by way of content. By way of name, the following link is understood: "Announce jihaad against the kuffar, whereafter the spoils of war (Anfaal) should be distributed according to Allah's injunctions. However, if the kuffar repent (make Tauba) and accept Islam, they will be regarded as your brethren and cannot be fought." This is mentioned in verse 11, where Allah says, **"So if they repent, establish salaah and pay zakaah, they are your brothers in religion."**

A GIST OF THE SURAH.

Surah Tauba may also be divided into two parts. The first part commences at the beginning of the Surah and ends with the words, **"Their evil actions have been beautified for them. And Allah does not guide the disbelieving folk."** [verse 37]

The second part begins with verse 38, where Allah says, **"Oh you who believe, why is it that when you are told, 'Go forth in Allah's path,' you drop heavily to the ground? Are you pleased with the life of the world instead the Hereafter? The pleasure of this worldly life is but minute compared to the Hereafter."** This part terminates with the words **"…so that they may warn their people when they return to them, that they may beware?"** [verse 122]

The various contents of the Surah are then repeated from verse 123 (**"Oh you who believe, fight those disbelievers in your proximity and they should feel your sternness…"**), and runs till the end of the Surah.

The first part of the Surah makes mention of:

- ❖ The declaration of exoneration from all those Mushrikeen who fail to uphold their treaties.
- ❖ The declaration of jihaad against all Mushrikeen.
- ❖ Replies to various doubts with regard to fighting the Mushrikeen. These are mentioned because they present an obstacle to jihaad.
- ❖ The reasons for fighting the Mushrikeen.

The second part of the Surah reproaches the munafiqeen and encourages the Mu'mineen to fight in jihaad. Together with encouragement to fight the Mushrikeen, the second part also commands the Mu'mineen not to pray for those people who have died as kuffar, even though they may be relatives. This is contained in verse 113, where Allah says, **“It does not behove the prophet, nor the believers that they should seek forgiveness for the idolators, even if they be their relatives, after it became clear to them that they are to be dwellers of the Blaze.”**

THE FIRST PART OF THE SURAH.

This part of the Surah includes the following three subjects:

I. The declaration of exoneration from all those Mushrikeen who fail to uphold their treaties.
II. Replies to four doubts with regard to fighting the Mushrikeen, which present an obstacle to jihaad.
III. The reasons for fighting the Mushrikeen.

THE SECOND PART OF THE SURAH.

This verse 44 begins the second part. Herein Allah encourages the Mu'mineen to fight in jihaad and admonishes the munafiqeen and certain Muslims for not participating in jihaad.

****

SURAH YUNUS.

THE LINK BETWEEN SURAH YUNUS AND SURAH TAUBA.

Like all the previous Surahs, Surah Yunus and Surah Tauba are also linked in the following two ways:

(1) BY NAME: Verse 5 of Surah Tauba mentions, **"If they repent, establish salaah, and pay zakaah then leave their path free."** Verse 98 of Surah Yunus says, **"There was no nation who believed, then their belief profited them, except the nation of Yunus (A.S). When they believed, We averted from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while."**

(2) BY CONTENT: This link may be discussed in the following two manners:

. The Qur'aan refutes shirk by emphasizing two facts viz. (1) There is no Helper, nor Controller besides Allah. (2) No intercessor can overpower Allah's decree. While the previous Surahs proved the first fact using extensive proofs and details, Surah Yunus proves the second. It impresses upon man that none can veto Allah's decree, nor convince Him of anything.

.Surah Baqara makes special mention of the following themes:

(1) Tauheed. (2) Risaalah.
(3) Jihaad. (4) Spending in Allah's way.
(5) Matters pertaining to administration and reformation.

Surah Aal Imraan tackles a part of Tauheed (refutation of shirk in beliefs), discusses Risaalah, jihaad and spending.

Surah Nisaa provides the details of matters pertaining to administration and reformation, including therein laws pertaining to the general public, as well as legislation to be enforced by Muslim leaders.

Surah Maa'idah and Anfaal elucidates the two facets of Tauheed viz. the refutation of shirk in beliefs and shirk in deeds. While Surah Maa'idah concentrates on explaining the assertion, Surah Anfaal places greater emphasis on logical proofs.

Surah A'raaf then continues to deliberate on quoted proofs to refute the two types of shirk.

Surahs Anfaal and Tauba then discuss jihaad in great detail. Up to these Surahs, all the themes introduced in Surah Baqara are discussed. The only exception is the second facet of Tauheed, viz. the fact that no intercessor can overpower Allah's decree. Surah Yunus establishes this fact and proves with numerous logical proofs that Allah is the King of kings and The Supreme Controller and Master of all affairs.

The Surah proves that no exalted angel, no apostle and no saint can alter Allah's decisions. This theme is discussed throughout this Surah and continues till Surah Kahaf.

A GIST OF THE SURAH.

The central theme of this Surah (viz. the fact that no intercessor can overpower Allah's decree) is stated in the following three verses of the Surah:

1. It is stated briefly in verse 3, where Allah says, **"There shall only be intercessors after His permission."** No being, irrespective of his/her rank can intercede without Allah's permission.
2. It is stated parenthetically in verse 18, which reads, **"…they say, 'These are our intercessors by Allah."**
3. It is discussed in some detail in verses 104 to 107, where Allah commands Rasulullah (sallallahu-alaihi-wasallam) saying, **"Say, 'Oh people! If you are in doubt with regard to my religion, then I do not worship what you worship besides Allah…** (till the words) **…And He is the Most Forgiving, the Most Merciful."**

This Surah contains eleven proofs to substantiate the above fact. Ten are logical, while the other is by way of revelation. Of the logical proofs, one refutes shirk in knowledge, another refutes shirk in deeds, while the other eight refute shirk in tasarruf (one of them being an admission from the kuffar.

Between these proofs, the gist of certain proofs are mentioned in three places, amidst a host of reproaches, warnings, glad tidings and objections.

A BRIEF SYNOPSIS OF THE SURAH.

The central theme of this Surah is the fact that no intercessor can overpower Allah's decree.

****

SURAH HOOD.

THE LINK BETWEEN SURAH HOOD AND SURAH YUNUS.

BY NAME: "When you explain the message of Tauheed as it was proven in Surah Yunus, you will become a target of abuse, just like Hadhrat Hood (A.S) was abused when he preached the same message."

This Surah quotes the following verbal abuses that his people lashed at Hadhrat Hood (A.S):

BY CONTENT: This link may be understood by the following three discussions:

I. Allah says at the end of Surah Yunus, **"Follow what has been revealed to you…"** Surah Hood begins by explaining exactly what has to be followed i.e. the **"Book, the verses of which have been**

consolidated and then expounded (coming from) The Wise, The Informed.”

II. While Surah Yunus establishes that no intercessor can overcome Allah’s decision, Surah Hood goes on to explain that only Allah should be summoned for any difficulty and need. Although Surah Yunus does make mention of the fact that none besides Allah should be summoned in need, the Surah concentrates more on proofs. However, Surah Hood stresses more on the prohibition from calling to others for assistance. This is therefore, the central theme of Surah Hood.

III. Whereas Surah Yunus mentioned only logical proofs for Tauheed, Surah Hood mentions quoted proofs as well. Therefore, once this Surah has proven Tauheed by logic and quotations, it may be said that the concept has been thoroughly established. It is only obstinacy that now prevents the Mushrikeen from accepting it.

THE MESSAGES CONTAINED IN THE BEGINNING OF THE SURAH.

The opening verses of the Surah (till verse 24) contain the following four important messages:

THE FIRST MESSAGE (SUMMON ALLAH ONLY).

THE SECOND MESSAGE (ONLY ALLAH HAS KNOWLEDGE OF THE UNSEEN).

THE THIRD MESSAGE (THERE MUST BE NO NEGLIGENCE IN PROPAGATING THE REVELATION).

THE FOURTH MESSAGE (THE MANIFESTO IS CLEAR, BUT THE REJECTORS WILL NOT ACCEPT DUE TO THEIR OBSTINACY).

Thereafter, Allah mentions seven narratives that confirm the first three messages, followed by a verse, which confirms the fourth message. The narratives are as follows:

1. The narrative of Hadhrat Nooh (A.S), which confirms the first message.
2. The story of Hadhrat Hood (A.S), which also confirms the first.
3. The incident of Hadhrat Saalih (A.S), also confirming the first.
4. The episode regarding Hadhrat Ibraheem (A.S), which attests to the second message.
5. The epic of Hadhrat Loot (A.S), also pertaining to the second message.
6. The narrative of Hadhrat Shu'aib (A.S), which concerns the first message.
7. The incident of Hadhrat Moosa (A.S). This is with regard to the third message.

Confirming the fourth message, Allah then declares, **"So do not be in doubt with regard to what these people worship."** [verse 109]

A BRIEF SYNOPSIS OF THE SURAH.

The beginning of the Surah contains the above four pertinent messages. Numerous warnings, objection and glad tidings scattered between these.

Allah then mentions the above seven narratives of the Ambiya (A.S), which serve to verify the messages made at the beginning. In the first narrative, Hadhrat Nooh (A.S) declared the first message by telling his people, **"That you only worship Allah."** [verse 26]

In the second incident, Hadhrat Hood (A.S) also confirmed the first message, when he told his nation, **“Oh my people! Worship Allah. There is no deity besides Him.”** The same message was given by Hadhrat Saalih (A.S) to his people in the third incident.

The fourth incident concerning Hadhrat Ibraheem (A.S) confirms the second message because it makes it clear that no person [not even the angels or the Ambiya (A.S)] have knowledge of the unseen. Neither did Hadhrat Ibraheem (A.S) know who the angels were, nor did the angels know that he left to prepare a meal for them. Hadhrat Ibraheem (A.S)’s wife, Hadhrat Sara (A.S) also had no knowledge of the fact that she was cooking for angels who do not eat.

The fifth story about Hadhrat Loot (A.S) also proves that the Ambiya (A.S) do not have knowledge of the unseen because Hadhrat Loot (A.S) did not recognize who the angels were, thus causing grief to himself. Allah says about this in verse 77, **“When Our messenger angels came to Loot, he became distressed due to their presence and his heart tightened because of them. He said, ‘This is a day of misfortune.”**

The sixth incident concerning Hadhrat Shu'aib (A.S) also concerns the first message, as seen by his statement to his people, when he said, **“Oh my people! Worship Allah. There is no deity for you besides Him.”** [verse 84]

The seventh and final narrative concerns Hadhrat Moosa (A.S). The incident demonstrates the third message because it depicts how Hadhrat Moosa (A.S) endured various trials and difficulties while propagating his message and never wavered from his responsibility.

“So do not be in doubt with regard to what these people worship. They merely worship as their forefathers worshipped from before.” [verse 109] This verse concerns the fourth message.

Where verse 110 says, **“Indeed We had granted Moosa the Book,**

whereafter differences arose therein" and **"If it was not for a decree that proceeded from your Rabb, the decision would have been passed between them."** it actually replies to two hidden questions.

****

SURAH YUSUF.

THE LINK BETWEEN SURAH YUSUF AND SURAH HOOD.

BY NAME: "The message of Tauheed established in Surah Hood (that only Allah should be worshipped) is so important that Hadhrat Yusuf (A.S) never forgot it even while in jail." When the two prisoners asked him for the interpretation of their dreams, he first impressed upon their minds that they should only worship Allah because they have no proof to worship another.

BY CONTENT: Surah Hood established as it's second message that only Allah is the Knower of the unseen and that He is the Supreme Master and Controller of the universe. Surah Yusuf now provides a detailed incident that proves this point.

Although the primary theme of Surah Hood was to establish the first message (that only Allah be worshipped), the second message is really a proof for this. Since every assertion is accorded credibility on the strength of it's proof, this proof is extensively explained in Surah Yusuf. When it is conclusively established that only Allah has knowledge of the unseen and that only He is the Master and Controller of everything, it follows that only He be worshipped.

While Surah Hood established that no pious person has knowledge of the unseen, nor could he have control over affairs, Surah Yusuf cites the episode of Hadhrat Ya'qub (A.S). He was a prophet, his father was a prophet, his grandfather was a prophet and his son was also a prophet. Despite being so fortunate, he still had no knowledge of the unseen, nor did he have any control over matters. Neither did he know what had

become of his son, nor could he change the course of events that so grieved him.

A GIST OF THE SURAH.

Surah Yusuf makes the following four assertions:

- A. Only Allah has knowledge of the unseen and He has not conferred this privilege to any other.
- B. Only Allah is the Supreme Master and Controller of everything and He has not granted others the capability to do anything more than what visible means permit.
- C. Rasulullah (sallallahu-alaihi-wasallam) is Allah's true messenger, upon whom revelation descends.
- D. Difficulties will also afflict Rasulullah (sallallahu-alaihi-wasallam), just as it afflicted the Ambiya (A.S) before him, but these will soon give way to success and victory.

****

SURAH RA'D.

THE LINK BETWEEN SURAH RA'D AND SURAH YUSUF.

BY NAME: The concept of Tauheed is so important that Hadhrat Yusuf (A.S) even preached it to his two fellow inmates in prison before interpreting their dreams. At the same time, the angel Ra'd and all the other angels tremble in awe for Allah and glorify His praises at all times. They always attest to His Purity from partners, thereby abstaining from shirk.

A GIST OF THE SURAH.

This Surah proves that only Allah has knowledge of the unseen and that only He can be summoned when in need. The Surah proves these facts using eleven proofs. Eight of these are logical, two are quoted and the

other pertains to revelation.

A BRIEF SYNOPSIS OF THE SURAH.

Of the eight logical proofs, the second and the eighth prove that no other being is omnipresent and no other has knowledge of the unseen. All the rest prove that no other wields supremacy over the creation besides Allah.

****

SURAH IBRAHEEM.

THE LINK BETWEEN SURAH IBRAHEEM AND THE PREVIOUS SURAHS.

THE LINK BY NAME: It has already passed that Hadhrat Yusuf (A.S) even preached Tauheed in prison and the angels, including Ra'd constantly hymn Allah's purity from all partners. Now mention will be made of Allah's friend, Hadhrat Ibraheem (A.S), who was prepared to sacrifice his family upon Allah's command. He left them on a waterless, barren desert knowing well that Allah has knowledge of everything and that He can assist.

He then made a lengthy du'a to Allah saying, **"Oh my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols…** (till the words) **…All praise be to Allah, Who has gifted me with Isma'eel and Is'haaq despite old age. Undoubtedly, my Rabb hears all prayers."** [verses 35 to 39]

THE LINK BY CONTENT: While the previous Surahs proved the belief in Tauheed beyond doubt, Surah Ra'd added further proofs so that no doubts remain concerning the issue. However, many rejectors remain adamant due to their obstinacy. Surah Ibraheem therefore details that certain incidents of this world and of the Hereafter (pertaining to consequences and favours) be elucidated to people because some will be impressed by hearing good news, while others may be influenced after

hearing warnings.

A GIST OF THE SURAH.

This Surah presents three logical proofs with regard to Tauheed (two brief proofs and one detailed proof), one brief quoted proof (from all the Ambiya (A.S) and the Mu'mineen), as well as a detailed quoted proof from the incident of Hadhrat Ibraheem (A.S) and six incidents of this world and the Hereafter.

Allah introduces the Surah by saying, **"This is a Book that We revealed to you to remove people from the multitude of darkness** (kufr, shirk and customs of ignorance)**, taking them towards light…"** i.e. the light of Imaan and Tauheed. This is achieved by elucidating the proofs and arguments presented by the Qur'aan.

A BRIEF SYNOPSIS OF THE SURAH.

The objective of Surah Ibraheem is to guide people to the straight path be means of the narratives of the Ambiya (A.S) and by reminding people of the days when Allah punished certain disobedient nations. It is for this reason that the Surah includes three logical proofs of Tauheed together with two quoted proofs.

Allah indicated towards the central theme of the Surah in the concluding verse when He says, **"This is a message for people so that they are warned thereby and so that they know that He is but One deity** (i.e. they believe in Tauheed)**, and so that the intelligent ones take heed thereby."**

****

SURAH HIJR.

THE LINK BETWEEN SURAH HIJR AND SURAH IBRAHEEM.

BY NAME: The message delivered in Surah Ibraheem by means of various proofs and incidents of previous nations must be accepted. If one does not accept these, he/she will be punished and regret just like how the people of Hijr were punished and regretted when they refused to accept the same.

BY CONTENT: While Surah Ibraheem warned people about the consequences of rejecting Tauheed, Surah Hijr describes what happened to the previous nations when they rejected.

A SUMMARY OF THE SURAH.

The Surah contains two logical proofs for Tauheed (one brief and the other detailed). To warn people about the worldly consequences of disobedience, five examples are cited (three concerning previous nations and two concerning the Mushrikeen of Makkah. The Surah also consoles Rasulullah (sallallahu-alaihi-wasallam) on five occasions.

The Surah is introduced with the words, **"These are the verses of the Book and the clear Qur'aan."** This verse encourages people to study the Surah further. Allah then proceeds to mention the objective of the Surah when He says, **"Many a time the disbelievers wish that they were Muslims."** [verse 2] Allah warns people not to behave like the disobedient nations of the past because they will then regret like how they regret, wishing that they were also Muslims.

"There was an appointed term for every town that We destroyed." [verse 4] Allah granted respite to all those who rejected Tauheed. Eventually, when they exceeded all bounds, the time came for them to be punished. Allah says, **"No nation can overtake their term, nor can they defray it."** [verse 5]

Allah then replies to the objection raised by the Mushrikeen when they said that Rasulullah (sallallahu-alaihi-wasallam) was insane and asked for an angel to descend from the heavens to confirm his apostleship. Allah

says, **“We send the angels only with the decision, and then they will not be granted respite.”** [verse 8] Allah tells people that the angels do not descend upon the request of any person, but they follow Allah’s commands in this regard.

Allah then says in verse 9, **“Without doubt We have revealed the Reminder…”** In a like manner, Allah also revealed the previous scriptures. Allah wished to warn people that they will suffer the same fate as the previous nations if they reject the Qur'aan as those people rejected their scriptures. With regard to the Qur'aan Allah says, **“…and We shall certainly be it’s protectors.”**

Thereafter, Allah warns those who mock and threaten the Ambiya (A.S) beginning with verse 10, where He says, **“Undoubtedly we have sent messengers before you to the previous groups.”**

Allah then reproaches the kuffar when He says, **“If We open to them a door of the sky and they climb it during the day they will say, ‘Our eyes have merely been mesmerized. Indeed we are a bewitched people.”** [verses 14 and 15] Allah tells them that they should not ask for angels to descend because their obstinacy is such that they will not even believe in something more extraordinary.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Hijr contains the following four subjects;

I. Certain assertions.
II. Proofs of Tauheed.
III. Five examples warning against punishment in this world.
IV. Consoling Rasulullah (sallallahu-alaihi-wasallam).

****

SURAH NAHL.

THE LINK BETWEEN SURAH NAHL AND SURAH HIJR.

BY NAME: Man should derive a lesson from the frightening punishment that afflicted the people of Hijr (Thamud) in this very world on account of their obstinacy and rejection of the truth. If one cannot learn a lesson from this, he should then contemplate over the condition of the bee.

This little insect sucks nectar from various flowers and fruit and produces honey that is unmatched by any other creature. After deriving the nectar from far distant places, it never loses the way to it's comb. Allah's great power can be seen in this little creature, thereby teaching people the lesson of Tauheed.

BY CONTENT: Surah Ibraheem explained the proofs and certain incidents concerning Tauheed. Surah Hijr then warned that this message must be accepted before one has to regret when confronted by punishment. Surah Nahl then tells man that if he still refuses to accept and requests for Allah's punishment, he should not be hasty.

A SUMMARY OF THE SURAH.

Allah begins the Surah by sounding a warning to the kuffar, when He tells them that His punishment shall shortly afflict them. Allah says, **"Allah's command has arrived, so do not seek to hasten it."** Immediately after the revelation of this verse, the Makkans were afflicted with a severe drought. This is referred to in verse 112, where Allah says, **"Allah cites the similitude of a town that was peaceful and tranquil…"**

With regard to the subject matter, this Surah may be divided into two parts. The first part starts at the beginning of the Surah and ends at verse 112 with the words, **"…due to their actions, Allah caused them to taste the attire of hunger and fear."**

The second part begins with the words, **"Indeed messengers came to**

them from their midst…" [verse 113] and terminates at the end of verse 115, where Allah says, **"…for verily Allah is the Most Forgiving, the Most Merciful."**

A BRIEF SYNOPSIS OF THE SURAH.

The first part of the Surah begins with the verse **"Allah's command has arrived, so do not seek to hasten it."** This informs the kuffar that the punishment that they sought was now in their midst. This part clearly announces the message of Tauheed in three places. It presents six logical proofs to refute shirk in tasarruf, one quoted proof and another proof concerning revelation. Shirk in actions is also refuted twice in the Surah.

Tauheed is mentioned clearly in the following three places of this Surah:

1. **"He sends the angels with the revelation of His commands to those bondsmen of His whom He desires. (The revelation is) 'Warn that there is no deity besides Myself, so fear Me."** [verse 2]

2. **"Your deity is but One Deity."** [verse 22]

3. **"Allah said, 'Do not take two deities. He is but One Deity, so fear Me only."** [verse 51]

****

SURAH BANI ISRA'EEL.

THE LINK BETWEEN SURAH BANI ISRA'EEL AND SURAH NAHL.

BY NAME: The fact that Allah is the Controller and Helper can be realized from how the bee (Nahl) makes honey by Allah's inspiration. One must realize this, otherwise he will suffer the same plight and punishment suffered by the Bani Isra'eel when they were arrogant and caused anarchy on earth.

BY CONTENT: Surah Nahl mentions how the Mushrikeen requested for Allah's punishment. When the Mushrikeen of Makkah dared Rasulullah (sallallahu-alaihi-wasallam) to afflict a punishment upon them, Allah responded by afflicting them with a severe drought. This is mentioned in verse 112, where Allah says, **"Allah cites the similitude of a town that was peaceful and tranquil…"**

However, this punishment was not intended to annihilate them. Allah later removed the drought, giving them the opportunity to appreciate His favour on them and to repent. However, instead of deriving a lesson from the punishment, they continued with their arrogant ways and the requested for a miracle to prove Rasulullah (sallallahu-alaihi-wasallam)'s veracity.

With regard to this Allah says, **"The disbelievers say, 'Why is some sign not revealed unto him from his Rabb?"** [Surah Ra'd verse 7]

Surah Bani Isra'eel now discusses the manifestation of one of the greatest miracles viz. the Mi'raaj. It is the system of Allah to destroy any nation that refuses to believe in miracle that they ask for, just like the Thamud were destroyed after refusing to believe in the miraculous camel.

A SUMMARY OF THE SURAH.

This Surah discusses the Mi'raaj, which serves as a proof to Tauheed. Therefore, two types of verses have been revealed. The first type are those that pertain to Tauheed, while the second type pertain to miracles. These verses explain that miracles are meant to warn people that they will be destroyed if they reject these miracles.

The central theme of the Surah, for which the miracle of Mi'raaj took place (Tauheed), is discussed in detail in the concluding verses of the Surah, where Allah says, **"Say, 'Call unto Allah or call unto Rahmaan. By whichever name you call to Him, to Him belongs the most beautiful names."** He may be called by any name, as long as none other is summoned.

Allah then teaches people how to pray to Him. He says, **"Do not recite very loudly in your salaah** (thereby causing the kuffar to mock)**, nor too softly** [so that you can teach the Sahaba (R.A)]**, but seek a path in between these."**

The reason for calling only unto Allah is then given when Allah says, **"Say, 'All praise is for Allah, Who has not taken a child, has no partner in sovereignty and does not require an assistant due to weakness. And declare His greatness in abundance."** Only Allah can be worshipped and relied on for help because only He has the above attributes.

This Surah contains ten verses pertaining to Tauheed and five that concern miracles.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah reminds the Makkans that they were saved from a devastating drought and then showed the great miracle of Mi'raaj when they asked for a miracle. They must therefore believe therein to avoid being destroyed.

Due to the fact that the Mi'raaj took place primarily to prove Tauheed to people, the verses of the Surah are of two types, viz. (1) those pertaining to Tauheed and (2) those pertaining to miracles.

The essence of Tauheed is discussed in the concluding verses of this Surah, as mentioned above.

****

SURAH KAHAF.

THE NAME OF THE SURAH.

The Surah is called Surah Kahaf because it contains the detailed incident

of the people of the Kahaf (cave).

Surah Kahaf is linked to the previous Surahs in the following ways:

THE FIRST LINK: It has been mentioned in the discussion of Surah Faatiha that, wit regard to subject matter, the entire Qur'aan can be divided into four parts, each one beginning with the words Alhamdulillah.

The first part begins with Surah Faatiha and terminates at the end of Surah Maa'idah. This part primarily discusses the fact that Allah is the Creator of everything. The second part commences with Surah An'aam and ends with the conclusion of Surah Bani Isra'eel. The focal issue discussed in this part is that fact that, after creating creation, Allah sustains, nurtures and tends to the needs of all His creation, gradually perfecting their characteristics and development. None other is capable of this feat.

Surah Kahaf begins the third part of the Qur'aan. This part focuses on the authoritative power of Allah, emphasizing that He is the Master and Controller of everything. Everything happens by His decree and He has not vested this power to any other being. Everything proceeds from him and all will return to Him.

THE SECOND LINK: Together with ejecting the truth, the Mushrikeen made two requests to Rasulullah (sallallahu-alaihi-wasallam). The first was that they asked him to produce the punishment that he warned them about. They said that if he was a true messenger, punishment would have by then come to them.

THE THIRD LINK: The message of Tauheed mentioned in the second verse of Surah Nahl (viz. **"there is no deity besides Myself, so fear Me"**) is echoed at the end of Surah Bani Isra'eel, where Alla mentions, **"Say, 'Call unto Allah or call unto Rahmaan. By whichever name you call to Him, to Him belongs the most beautiful names."** i.e. He may be called by any name, as long as none other is summoned.

A SUMMARY OF THE SURAH.

The Mushrikeen had certain doubts with regard to the Ambiya (A.S), the saints and the jinn, due to which they considered these beings to have knowledge of the unseen and to be relied on during times of need. This Surah eradicates four of these doubts.

****

SURAH MARYAM.

THE LINK BETWEEN SURAH MARYAM AND SURAH KAHAF.

Surah Kahaf replied to four doubts of the Mushrikeen and Surah Maryam replies to the rest of these doubts. It may be said that Surah Maryam is a conclusion to Surah Kahaf.

A SUMMARY OF THE SURAH.

This Surah may be divided into two parts. The first part commences at the beginning of the Surah and ends with the words, **"Do you know of any that share His name?"** [verse 65]

The second part of the Surah begins with verse 66 and terminates at the end of the Surah.

THE FIRST PART OF THE SURAH.

This part of the Surah replies to the doubts held by the Mushrikeen. Some of these doubts concerned the Ambiya (A.S), another concerned Hadhrat Maryam (A.S), while another pertained to the angels.

THE SECOND PART OF THE SURAH.

This part contains objections, warnings, glad tidings and consolations to Rasulullah (sallallahu-alaihi-wasallam). The end of the Surah then repeats what was mentioned in the beginning of Surah Kahaf.

****

SURAH TAAHAA.

THE LINK BETWEEN SURAH TAAHAA AND SURAH MARYAM.

BY NAME: The incident of Hadhrat Maryam (A.S) proves that she was not a deity. Surah TaaHaa emphasizes this point when Allah tells Hadhrat Moosa (A.S), **“Verily I am Allah. There is no deity besides Myself, so worship Me.”**

BY CONTENT: Surahs Kahaf and Maryam replied to the various qualms that the Mushrikeen had with regard to Tauheed. Surah TaaHaa stresses that this message should now be propagated with earnestness and resultant difficulties must be borne with courage – just like Hadhrat Moosa (A.S) endures many hardships and tribulations when he preached Tauheed to Fir'oun.

A SUMMARY OF THE SURAH.

Surah TaaHaa contains two themes, viz. (1) Tauheed, (2) encouragement.

THE VERSES OF ENCOURAGEMENT IN THIS SURAH.

There are five such verses in this Surah 2-3; 9–13; 99 ;114-115;130 which serve to kindle the spirit of courage and sacrifice inn people so that they brave the difficulties that will accrue to the person who propagates Tauheed.

****

SURAH AMBIYA.

THE LINK BETWEEN SURAH AMBIYA AND TAAHAA.

Surah TaaHaa mentions how Allah stressed to Hadhrat Moosa (A.S) that only He be regarded as the true deity and Helper. Allah told him, **"Verily I am Allah. There is no deity besides Myself, so worship Me."** Now Surah Ambiya (A.S) emphasizes that fact that it was not only Hadhrat Moosa (A.S) who received this revelation, but all the other Ambiya (A.S) as well. Allah says in verse 25 of Surah Ambiya (A.S), **"We sent revelation to every messenger before you that, 'Without doubt there is no deity besides Myself, so worship Me only."**

A SUMMARY OF THE SURAH.

The central message of Surah Ambiya is that Allah is the Only One who has knowledge of all things in the heavens and the earth. Therefore, only He should be worshipped and regarded as one's Helper to be summoned when in need. This is mentioned in verse 4, where Allah says, **"He said, 'My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing."**

To prove this point, the Surah contains three logical proofs and eleven quoted proofs (one of the quoted proofs is mentioned briefly between the logical proofs, while the other ten are mentioned in detail thereafter. A proof related to revelation is the mentioned at the end of the Surah.

Before and after the central message (till the end of verse 5), Allah rebukes the Mushrikeen and mentions their objection that Rasulullah (sallallahu-alaihi-wasallam) was a magician and that the Qur'aan was a product of magic. In rejecting his preaching, they claimed that a messenger of Allah needs to be an angel and not a human. Thereafter Allah replies to the three questions of the Mushrikeen in the following verses:

I. **“Before them We have only sent men to whom We have sent revelation, so ask those who have knowledge if you do not possess any knowledge.”** [verse 7]

II. **“We have not made them bodies that do not eat food…”** [verse 8]

III. **“neither did they** [the Ambiya (A.S)] **live forever.”** All the Ambiya (A.S) were humans who were mortal and who needed to eat.

****

SURAH HAJJ.

THE LINK BETWEEN SURAH HAJJ AND SURAH AMBIYA.

Surah Ambiya mentioned that all the Ambiya (A.S) brought the message that only Allah must be regarded as the One who can alleviate difficulties and assist one in all matters. Therefore, only He must be worshipped and summoned during adversities. Surah Ambiya also included narratives of various prophets (A.S), where it was portrayed that they only called to Allah in all adversities.

Surah Hajj conveys the message that, just as Allah reserves the right to be called upon during times of adversity, He reserves the right to all sacrifices, offerings and oaths. These can only be made in His name. Just as one will be guilty of shirk if he calls to any other during times of adversity, he would also be guilty of the same if he presents his offerings and sacrifices to anyone besides Allah.

Therefore, while Surah Ambiya refuted shirk in tasarruf, Surah Hajj refutes shirk in actions together with shirk in tasarruf.

A SUMMARY OF THE SURAH.

With regard to the subject matter, Surah Hajj may be divided into the

following two parts:

THE FIRST PART OF THE SURAH (REFUTING SHIRK IN TASARRUF).

THE SECOND PART (REFUTING SHIRK IN ACTIONS).

A BRIEF SYNOPSIS OF THE SURAH.

This Surah can be divided into two parts. The first part commences from the beginning of the Surah and terminates with the words **"…We shall let him taste of a painful punishment."** [verse 25] This part is primarily concerned with refuting shirk in tasarruf.

This part presents two logical proofs that refute shirk in tasarruf, the second one being a proof to the advent of Qiyamah as well. This part also contains three admonitions. The first admonition is later repeated in more detail.

The second part begins with the verse **"When We showed Ibraheem the location of the house…"** [verse 26] It terminates with the words **"Allah surely does not like every treacherous ingrate."** [verse 38] This part discusses shirk in actions and presents one quoted proof in refutation thereto. It discusses the topic under the following four headings:

1. Observe what Allah has forbidden.
2. Abolish whatever others have forbidden.
3. Fulfill the vows and offerings made in Allah's name.
4. Do not make vows and offerings to others.

After refuting the above two forms of shirk, Allah proceeds to permit jihaad against the Mushrikeen and also promises victory for the Muslims in the verse **"Permission has been granted to those who are under attack because they have been oppressed. Without doubt, Allah is Most Capable of rendering assistance to them…"** [verse 39]

The seventh ruku repeats the promise of assistance, whereafter the eighth and ninth rukus repeat the two central topics of the Surah together with logical proofs. The Surah then concludes with a similitude followed by a brief repetition of the central themes.

****

SURAH MU'MINOON.

THE LINK BETWEEN SURAH MU'MINOON AND SURAH HAJJ.

BY NAME: Surah Hajj contains the verse addressed to Hadhrat Ibraheem (A.S) saying, **"And announce the hajj amongst the people, they will come to you on foot and on every lean camel, travelling from every distant road…"** [verse 27]. Surah Mu'minoon proceeds to describe that qualities of those Mu'minoon who arrive for the hajj.

BY CONTENT: <u>The</u> <u>first</u> link by content is that Surah Hajj warned about the Day of Qiyamah when it opens with the verse **"Oh people! Fear your Rabb. The earthquake of Qiyamah is a tremendous thing indeed."** Surah Mu'minoon now describes the people who will be saved on that fateful day as those who (1) perform salaah, (2) do not perpetrate shirk, and (3) do not oppress. These attributes are described from verses 1 to 9.

<u>The</u> <u>second</u>: Surah Hajj forbade forbidding animals and making offerings to others besides Allah. Surah Mu'minoon proceeds a step further by telling people that, when they were supposed to totally abstain from such deeds, they have rather added more customs and erroneous practices. Referring to this, Allah says in verse 63, **"And they have other deeds that they carry out besides this."**

A SUMMARY OF THE SURAH.

With regard to proofs, this Surah may be divided into two parts. The first part commences at the beginning and ends with verse 77, where Allah

says, **“Till the time comes when We shall open unto them a door of severe punishment and they will be left totally bewildered.”**

The second part begins with the words **“Allah is the One Who created your ears, eyes and hearts.”** [verse 78] It terminates at the end of the Surah.

THE FIRST PART OF THE SURAH.

The beginning of this part mentions three factors that are conducive to salvation in the Hereafter. The first is to perform salaah, fear Allah and to be express humility in salaah. This is contained in verse 2, where Allah says, **“Those who are humble in their salaah…”**

The second factor is to abstain from shirk in beliefs and in deeds. This is contained in verses 3 and 4, where Allah says, **“And those who are averse to futility. And those who fulfill the act of paying zakaah…”**

The third factor is to abstain from all forms of injustice. This is discussed from the words **“And those who safeguard their private organs…”** [verse 5] till verse 8, where Allah says, **“And those who give due regard to trusts and their pledges…”**

Thereafter Allah mention three logical proofs for Tauheed.

THE SECOND PART OF THE SURAH.

The concluding verses of the Surah recap the gist of the Surah, when Allah says, **“Exalted be Allah, the Sovereign, the Truth. There is no deity besides Him. He is the Rabb of the Glorious Throne.”** [verse 116] Therefore none must be regarded as a deity, neither should offerings be made to any other.

****

SURAH NOOR.

THE LINK BETWEEN SURAH NOOR AND SURAH MU'MINOON.

BY NAME: The opening verse of Surah Mu'minoon stated, **"The believers have truly succeeded…"** Verse 35 of Surah Noor says, **"Allah is the Light of the heavens and the earth."** It is the light of Tauheed that illuminates the heavens and the earth and the Mu'minoon attain success by means of this light of Tauheed.

BY CONTENT: Surah Mu'minoon proved by means of logical and quoted proofs that none besides Allah can be summoned for assistance, nor can offerings be made others. The gist of this is summarized in verses 116 and 117, where Allah says, **"Exalted be Allah, the Sovereign, the Truth. There is no deity besides Him. He is the Rabb of the Glorious Throne. Him who calls on another deity with Allah has no proof therefor. His reckoning is with Allah. The fact of the matter is that the disbelievers will not succeed."**

Surah Noor tells of how the Mushrikeen and the munafiqeen tries to smear Rasulullah (sallallahu-alaihi-wasallam)'s name so that people lose confidence in him and forsake their belief in Tauheed. Surah Noor exonerates Hadhrat A'isha (R.A) from the slander that was leveled against her, due to which the honour of Rasulullah (sallallahu-alaihi-wasallam) was also preserved.

A SUMMARY OF THE SURAH.

Surah Noor can be divided into two parts. The first part commenced at the beginning of the Surah and terminates with verse 57, where Allah says, **"…What an evil return it will be!"** This part consists of the following topics:

- An introduction.
- Encouragement towards the Qur'aan.
- Four injunctions pertaining to social reform.

- A warning to the slanderers.
- Six laws regarding social reform.
- The enmity of the munafiqeen towards Tauheed, due to which the besmirching campaign started.
- One quoted and three logical proofs of Tauheed.

The second part begins with the words, **"Oh you who believe, your slaves and your children who have not yet come of age must seek permission (to enter) on three occasions…"**[verse 58] It concludes at the end of the Surah. The following subjects are discussed in this part:

- Three injunctions pertaining to social reform.
- A comparison between the deeds of the sincere Mu'mineen and those of the munafiqeen.
- Respect towards Rasulullah (sallallahu-alaihi-wasallam).
- Another mention of Tauheed, due to which the munafiqeen started their libel campaign.

THE FIRST PART OF THE SURAH.

The Surah commences with the words, **"This is a Surah that We have revealed, that We have ordained, and revealed clear verses therein so that you may take heed."** This verse serves as an introduction and also encourages a positive response towards the Qur'aan. This encouragement is repeated twice again thereafter.

THE SECOND PART OF THE SURAH.

This part begins by mentioning three laws whereby social reform may be enacted. These are:

- The command that slaves and understanding children not be permitted in one's room without permission during three times when people are usually not fully dressed. This injunction is contained in verse 58, where Allah says, **"Oh you who believe, your slaves and your**

children who have not yet come of age must seek permission (to enter) on three occasions…"

- The advice to old women to exercise caution when relaxing hijaab even though they are permitted not to wear excess clothing for reasons of hijaab. This is mentioned in verse 60, where Allah says, **"There is no sin on those women who are sitting and have…"**

- The permission to enter other peoples' homes when necessary. This is mentioned in verse 61, which begins with the words, **"There is no harm for the blind, the paralysed…"**

****

SURAH FURQAAN.

THE LINK BETWEEN SURAH FURQAAN AND SURAH NOOR.

BY NAME: Allah declares in Surah Noor, **"Allah is the Light of the heavens and the earth."** The light of Tauheed illuminates the universe and keeps it in existence. Allah begins Surah Furqaan by saying, **"Blessed indeed is the Being Who revealed the Criterion (Furqaan) upon His bondsman so that he may be a warner to the universe."** Allah revealed the Furqaan (the Qur'aan, which is the Criterion between right and wrong) so that this light of Tauheed may be elucidated. It may also be said that this light of Tauheed will itself distinguish right from wrong.

BY CONTENT: From Surah Kahaf the message was made clear that Allah is the Creator, Controller and Master of the universe. He requires no deputy, neither has He vested any of this power in any of his creation. Therefore, ***only*** He is the Supreme Deity and Helper. Only He should be summoned in all adversities and offerings can only be made for Him.

Surahs Furqaan and Saba now discuss the result of the above i.e. the fact that Allah is the source and fountainhead of all blessings. Therefore, blessings and good fortune should only be sought from Him.

A SUMMARY OF THE SURAH.

The main assertion of this Surah is that Allah is the source of all blessings in this world and in the Hereafter. This assertion is stated in the following three verses of the Surah:

1. **"Blessed indeed is the Being Who revealed the Criterion upon His bondsman…"** [verse 1]
2. **"Blessed is that Being Who, if He willed, would have granted you better bounties than this…"** [verse 10] After both of the above verses, the fact is proven that Allah confers blessings in this world.
3. **"Blessed is the Being Who created gigantic stars in the sky…"** [verse 61] After this verse it is proven that Allah is the only source of blessings in the Hereafter as well.

This Surah concentrates mainly on logical proofs, while quoted proofs have only been alluded to. There are therefore thirteen detailed logical proofs to prove the assertion of the Surah, and seven brief quoted proofs. Seven objections have also been mentioned.

A BRIEF SYNOPSIS OF THE SURAH.

- The primary assertion of the Surah is repeated thrice.
- Thirteen logical proofs are mentioned to prove this assertion.
- Seven quoted proofs are also presented.
- Replies are given to seven objections concerning the assertion.
- Reproaches and warnings are sounded.
- Consolation is offered to Rasulullah (sallallahu-alaihi-wasallam).
- A description of Allah's pious bondsmen is given.

****

SURAH SHU'ARAA.

THE LINK BETWEEN SURAHS SHU'ARAA AND FURQAAN.

BY NAME: Allah says in Surah Furqaan, **"Blessed indeed is the Being Who revealed the Criterion (Furqaan) upon His bondsman so that he may be a warner to the universe."**

He mentions in Surah Shu'araa, **"Only deviated people follow the poets (the Shu'araa)."** Since Allah has revealed the Qur'aan to elucidate the belief that He is the only source of blessings, it cannot be the work of any poet because the Mushrikeen poets are all deviated people.

BY CONTENT: Surah Furqaan proves that ***only*** Allah is the fountainhead of all blessings. The Surah proves this using thirteen detailed logical proofs, but only seven brief quoted proofs. Now Surah Shu'araa proves the assertion using detailed quoted proofs, with only one logical proof.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following topics:

- An introduction with some encouragement in verse 2 - **"These are the verses of the Clear Book."**

- Consolation to Rasulullah (sallallahu-alaihi-wasallam) in verse 3 - **"It seems like you will destroy yourself because they are not believing."**

- Rebuking the rejectors and warning them of the grievous consequences they are bound to face in this world - **"Whenever any new advice from Rahmaan comes to them, they are averse thereto. They have certainly denied, so shortly the news of what they used to mock at will come to them."** [verses 5 and 6]

- One logical proof in verse 7 - **“Have they not seen the earth and how We cause every impeccable species to grow therein?…”**

- Seven detailed quoted proofs, which are contained from the following verses:

1. **“When your Rabb called Moosa…”** [verse 10]
2. **“Recite to them the incident of Ibraheem…”** [verse 69]
3. **“The people of Nooh denied the apostles…”** [verse 105]
4. **“The Aad denied the apostles...”** [verse 123]
5. **“The Thamud denied the apostles...”** [verse 141]
6. **“The nation of Loot denied the messengers...”** [verse 160]
7. **“The people of Aykah denied the messengers...”** [verse 176]

A MORE DETAILED SUMMARY OF THE SURAH.

This Surah contains the following topics:

- Consolation to Rasulullah (sallallahu-alaihi-wasallam).
- A reproach and warning for the rejectors.
- A logical proof.
- Seven detailed quoted proofs.
- A proof pertaining to revelation.
- Another two quoted proofs.
- Replies to two objections raised by the Mushrikeen.

****

SURAH NAML.

THE LINK BETWEEN SURAH NAML AND THE SURAHS THAT PRECEDE AND FOLLOW IT.

BY NAME: Surah Furqaan stated that the concept of Tauheed was the

Criterion between right and wrong. Surah Shu'araa stated that the Criterion is not poetry, but revealed by Allah. Now Surah Naml presents the story of an ant (Naml), who announced to the other ants saying, **"Oh ants! Enter your dwellings lest Sulaymaan and his army trample upon you without realizing** (because him and his army of pious men do not possess knowledge of the unseen)**."**

This proves that even an ant knew that people as pious as Hadhrat Sulaymaan (A.S) do not share in Allah's attribute of being the Knower of the unseen.

BY CONTENT: Surah Furqaan placed more emphasis on logical proofs, while Surah Shu'araa concentrated on quoted proofs. These prove that Allah is the only One from whom blessings proceed. Surah Naml resumes to present two reasons for Allah being as such. These are the facts that only He has knowledge of the unseen, and that only He is the Controller of the universe. None shares in these two qualities. Therefore, ***only*** He may be regarded as man's True Benefactor.

A SUMMARY OF THE SURAH.

Allah introduces the Surah with some encouragement towards the Qur'aan itself when He says, **"These are the verses of the Qur'aan and a clear Book. (It is) a guidance and a conveyor of glad tidings for the believers."** Then, describing the recipients of the glad tidings, Allah says that they are **"Those who establish salaah, pay zakaah and are convinced about the Hereafter."**

A warning follows this verse, from the words **"For those who do not believe in the Hereafter…** (till the words) **…they will be the worst losers in the Hereafter."** [verses 4 and 5]

Together with arousing greater interest in the Qur'aan, Allah then also consoles Rasulullah (sallallahu-alaihi-wasallam) by saying in verse 6, **"Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing."**

“When Moosa said to his family, ‘I notice a fire… (till the words) **…So see what the outcome of the anarchists shall be.”** [verses 7 to 14] This is the first narrative, which proves that Only Allah is the Knower of the unseen.

The second incident begins with the words, **“Indeed We granted knowledge to Dawood and Sulaymaan…** (and ends with the words) **… I submit with Sulaymaan to Allah, the Rabb of the universe.”** [verses 15 to 44] This incident also proves the same fact as the first incident i.e. Only Allah has knowledge of the unseen.

The incident tells us that Hadhrat Sulaymaan (A.S) could never have possessed knowledge of the unseen because he had no knowledge about the whereabouts of Hudhud, neither did he know about the people of Saba and their queen.

“We have certainly sent to the Thamud their brother Saalih… (till the words) **…“We rescued those who believed and who adopted taqwa.”** [verses 45 to 53] This third incident proves the second reason for Allah being the Only True Benefactor of man. The fact that the believers from Hadhrat Saalih (A.S)’s nation were saved, while the rest were annihilated, proves that Allah has the power to do as He pleases. This means that Only He can truly benefit or harm man.

“We also sent Loot (to his nation)… (till the words) **…Evil indeed was the shower of those who were warned.”** [verses 54 to 58] This episode also proves the second reason because it depicts how Allah destroyed the kuffar, while preserving the lives of the Mu'mineen.

A BRIEF SYNOPSIS OF THE SURAH.

- The Surah begins with an introduction and encouragement.
- Rasulullah (sallallahu-alaihi-wasallam) is consoled thrice in the Surah – once at the beginning and twice towards the end.
- Four narratives concerning the Ambiya (A.S) are related.

- The first two narratives contain mention of the first reason to prove that Allah is really man's Only True Benefactor.
- The second two narratives mention the second reason for the above.
- A gist of the focal point contained in the second two narratives is mentioned thereafter.
- Five proofs for the second reason are mentioned, each ending with the words, **"Is there another deity with Allah?"**
- Thereafter, the gist of the focal point contained in the first two narratives is mentioned.
- Two logical proofs for the two reasons are mentioned respectively.
- Towards the end, a proof pertaining to revelation (to substantiate both reasons) is mentioned as a gist.
- A gist of the first two narratives is mentioned.
- A gist of the second two narratives is mentioned.

****

SURAH QASAS.

THE LINK BETWEEN SURAH QASAS AND THE PRECEDING SURAHS.

BY NAME: The Surahs before Surah Qasas prove Tauheed and the fact that Allah is the Only One Who is the source of all blessings. It is even stated that a creature as little as an ant realized that only Allah has knowledge of the unseen. In propagating this message, one is likely to encounter numerous hardships, but these should be borne with fortitude. A perfect example of this is in the narrative of Hadhrat Moosa (A.S), who endured a tremendous amount of difficulties, but he eventually overcame them all.

BY CONTENT: Surahs Furqaan, Shu'araa and Naml, extensively using proofs that are logical, quoted and pertaining to revelation, proved that all blessings an fortune proceed from Allah only. They also proved that Only He is worthy of worship, the Controller of all matters, and the Only One

to be summoned in need.

The Mushrikeen greatly harassed Rasulullah (sallallahu-alaihi-wasallam) when he preached the message of Tauheed to them. Surah Qasas recounts the story of Hadhrat Moosa (A.S), who endured many hardships when preaching the same message. The incident is meant to provide encouragement to Rasulullah (sallallahu-alaihi-wasallam). Allah assures him that he is Allah's true messenger and that he will be victorious in the end.

Hadhrat Moosa (A.S) was also put through many trials, but, when he persevered, his followers and himself emerged as victors, while their enemies were destroyed.

A SUMMARY OF THE SURAH.

This Surah discusses the life of Hadhrat Moosa (A.S) before he became a prophet, as well as his life after becoming one. It provides details about how he preached to the people and how they rejected his message. However, him and his followers were finally rescued, while Fir'oun and his people were drowned.

Thereafter, the Surah presents certain objections, warnings and glad tidings. These are followed by five logical proofs that substantiate Hadhrat Moosa (A.S)'s message of Tauheed. The third and fourth proofs are admissions by the kuffar, while a gist is mentioned after the first two. A quoted proof from the scholars of the Bani Isra'eel has also been included.

The Surah is introduced with encouragement towards the Qur'aan when Allah says, **"These are the verses of the Clear Book."** [verse 2]. A crux of the entire narrative is mentioned from the words **"We recite to you from the tidings of Moosa…** (till the words) **…what they were warned of."** [verses 3 to 6]

The detailed story then follows from verse 7, and only terminates at the

end of verse 42. This narrative contains the following six matters:

1. **"Undoubtedly Fir'oun exalted himself on earth…"** [verse 4] Fir'oun was extremely rebellious and oppressed people intensely.
2. **"We shall certainly return him to you…"** [verse 7] Allah promised Hadhrat Moosa (A.S)'s mother that He would return her son to her.
3. **"…and make him** [Hadhrat Moosa (A.S)] **from the messengers."** [verse 7]
4. **"Moosa (A.S) said, 'Oh my Rabb! Due to the grace that You have showered on me** (by forgiving my error), **I shall never be an accomplice to the criminals."** [verse 17]
5. In reply to the rejection of his people, Hadhrat Moosa (A.S) said, **"My Rabb knows best about the one who is upon guidance from Him and who will emerge the best in the end."** [verse 37]
6. **"He is Allah, besides Whom there is no deity…"** [verse 70]

****

SURAH ANKABOOT.

THE LINK BETWEEN SURAH ANKABOOT AND SURAH QASAS.

BY NAME: It has been established from the Qasas (stories) of Hadhrat Moosa (A.S) that he endured great difficulties in propagating the belief that supplication should only be directed to Allah because he is the Only Helper and source of blessings.

Surah Ankaboot explains that the belief in others being able to assist, and that they are sources of good, is as weak and fragile as the web of a spider (Ankaboot). Just as the spider's web cannot provide safety from heat, cold and the elements, calling to anyone besides Allah in times of adversity will be futile.

BY CONTENT: Surah Furqaan proved that Allah is the Only source of blessings. To substantiate this belief, Surah Furqaan cited numerous logical proofs, while Surah Shu'araa concentrated on quoted proofs. Surah

Naml followed to cite the reasons for Allah being as such. Thereafter, Surah Qasas tells about the hardships that Hadhrat Moosa (A.S) endured in propagating the same beliefs, thereby encouraging Rasulullah (sallallahu-alaihi-wasallam) to prepare for the same. Now Surah Ankaboot encourages people to accept these beliefs and prepares them for the same endurance.

A SUMMARY OF THE SURAH.

Surah Ankaboot includes two specific messages and one general message, which is also the central message of the Qur'aan. The two specific messages are:

A. Hardships and difficulties will afflict the believers.
B. Those who reject Tauheed will not be able to escape Allah's punishment.

The Surah then recounts seven narratives. The first three concern the first of the above two messages, while the second four narratives are related to the second message.

The general message of Tauheed, which is central to the Qur'aan, is mentioned midway in the Surah. It is followed by four logical proofs, two of which are admissions by the opposition. The Surah also contains two other proofs for Tauheed, one quoted, and the other pertaining to revelation.

THE FIRST MESSAGE OF THE SURAH (THE BELIEVERS WILL CERTAINLY BE PUT TO TEST.

THE SECOND MESSAGE OF THE SURAH (THAT THE DISBELIEVERS WILL NEVER ESCAPE ALLAH'S PUNISHMENT)

****

SURAH ROOM.

THE LINK BETWEEN SURAH ROOM AND SURAH ANKABOOT.

BY NAME: The similitude expressed in Surah Ankaboot illustrates that Only Allah is man's Helper and True Benefactor. Seeking assistance from other gods is as futile as seeking shelter from the elements in the web of a spider (Ankaboot). If the Mu'mineen hold fast to the belief in Tauheed, Allah will grant them a victory over their enemies that will be as resounding and impressive as the victory achieved by the people of ancient Rome (Room) over the Persians.

BY CONTENT: A verse of Surah Ankaboot states, **"Do people think that they will be left to say, 'We believe!' without being tested?"** [verse 2] Merely declaring one's belief will not lay matters to rest. In addition to this, Mu'mineen will have to suffer many more trials and tribulations for the cause of their belief.

A SUMMARY OF THE SURAH.

Due to the fact that the Mu'mineen can only overpower the kuffar on account of their belief in Tauheed, Allah says in verse 17, **"So Allah is Pure…"**. Therefore, Allah impresses upon man that he should always consider Allah to be pure of all partners and continue to glorify and praise Him. This point is twice repeated in the Surah, in the following two verses:

- **"So direct your attention to the religion that does not incline to any other religion…"** [verse 30]
- **"So direct your attention to the straight religion…"** [verse 43]

The concept of Tauheed is so clear, and substantiated by so many proofs, that one must never forsake it. Therefore, one must strictly adhere to the straight religion. The Surah also discusses three factors whereby one may be saved from punishment.

Due to the fact that belief in Tauheed is of paramount importance to be able to defeat the kuffar, this Surah substantiates this belief using a similitude and thirteen logical proofs.

The beginning of the Surah conveys the glad tidings that the Muslims will soon defeat the Mushrikeen as the Romans will defeat the Persians. Allah says, **“The day when the Mu'mineen will rejoice about Allah’s assistance…”** This victory is only possible with Allah’s assistance. Once He promises His assistance, it will come to pass because **“Allah does not break His promise.”** [verse 6]

Allah then reproaches the Mushrikeen in verses 7 and 8. Thereafter, Allah warns people of worldly punishment when He says, **“Do they not travel in the lands…”** [verse 9]

Allah then presents a logical proof to prove that resurrection is a reality. He says, **“Allah initiated the creation…”** [verse 11] This verse says that since Allah was able to create the entire creation initially, He can surely repeat the feat by resurrecting them on the Day of Qiyamah.

Thereafter Allah describes the final condition of the Mu'mineen and the kuffar, beginning with verse 12, where He says, **“The day when Qiyamah will take place…”** Glad tidings then follow in verse 15, while verse 16 warns about the plight of the kuffar.

“Allah is Pure when you spend the evenings and the mornings…” [verse 17] This verse is linked with the beginning of the Surah. Allah impresses upon man that (morning and evening) he must abstain from shirk and regard Allah to be Pure from all partners. Only then will Allah grant man the required assistance against his enemies.

Allah then mentions the thirteen logical proofs for Tauheed. After the eighth proof, a similitude is coined to illustrate the difference between the True Deity and false ones. This similitude is contained in verse 28. Thereafter, Allah instructs that the belief of Tauheed, for which the similitude and proofs were cited, should be earnestly adhered to. Allah

says, **“So direct your attention to the religion that does not incline to any other religion…”** [verse 30]

Another two logical proofs follow, whereafter the instruction to adhere to religion is repeated with the words, **“So direct your attention to the straight religion…”** [verse 43] The remaining nine logical proofs are mentioned after this. Thereafter, Allah makes mention of three factors that will save one from punishment, viz. (1) do not commit shirk, (2) be kind, (3) do not oppress.

SURAH LUQMAAN.

THE LINK BETWEEN SURAH LUQMAAN AND SURAH ROOM.

BY NAME: Surah Room warns the Romans that Mushrikeen could very well conquer them again if they do not adhere to Tauheed. Surah Luqmaan says that the concept of Tauheed, whereby the Romans were able to defeat the Persians, is so important that Hadhrat Luqmaan (A.S) gave it precedence above all the advice that he gave to his son.

BY CONTENT: Surah Room announces that victory will only be attained when Muslims adhere strictly to Tauheed and refrain from all forms of shirk. Surah Luqmaan serves as a conclusion to Surah Room because it completes the discussion of Tauheed and the refutation of shirk.

A SUMMARY OF THE SURAH.

After an introduction, the Surah proceeds to cite one quoted proof and eight logical proofs to refute shirk. Of these eight, one is an admission from the opposition. Two of these proofs deny shirk in knowledge, while the other six refute shirk in tasarruf.

Thereafter, a gist of the proofs is mentioned twice; once briefly and once in detail. The first appears after the third proof. Allah says, **“Say, ‘All praise is due to Allah.”** [verse 25] The detailed gist is contained after the sixth proof, in the words, **“This is because Allah is the Truth…”**

“These are the verses of the Book which is filled with wisdom… (till the words) **…And He is the Mighty, the Wise.”** [verses 2 to 9] These verses serve as an introduction to the Surah and, outlines two categories of people, viz. (1) Those who do good, for whom the Qur'aan is a source of guidance and mercy. (2) Those who are evil in nature, who would rather engage in story telling and various trivial pastimes instead of listening to the Qur'aan. They are deprived of the Qur'aan’s illumination and, due to their rejection, their blindness and deviation is ever on he increase.

“He created the heavens and the earth… (till the words) **…the oppressors are in manifest error.”** [verses 10 and 11] These verses contain the first proof that refutes shirk in tasarruf. Allah has created the skies without them taking support from any pillars, has created the enormous mountains, and causes all types of wonderful plants to sprout forth from the earth.

Since He is the Creator and Controller of the universe, Only He should be regarded as man’s Helper. Since the gods of the Mushrikeen cannot accomplish any of these feats, they may not be regarded as helpers, nor should they be summoned when in need.

Allah then present the quoted proof from Hadhrat Luqmaan (A.S), when He says, **“Undoubtedly, We have granted Luqmaan wisdom.”** Allah then elucidates his wisdom by quoting his words as he advised his son. Due to the fact that Hadhrat Luqmaan (A.S) was from the righteous servants of Allah, he commenced his advice by forbidding his son from shirk.

While quoting Hadhrat Luqmaan (A.S)’s advice, Allah adds, **“We have commanded man…”** [verses 14 and 15]. Thereafter, Allah continues to quote him from verse 16 onwards, wherein he tells his son that Allah has knowledge and power over all things.

Hadhrat Luqmaan (A.S) then advises his son to perform an act of spiritual reformation when he says, **“Oh my son! Establish salaah…”** In verses

18 and 19, he advises his son with certain moral ethics.

The second logical proof is then mentioned in verse 20, where Allah says, **"Do you not see that Allah has subjugated for you whatever in the heavens and the earth…"** Everything is in Allah's control. Therefore, He is Able to make everything subservient to man. This, and every other bounty is solely from Allah. Therefore, all supplications should only be directed to Him.

"There are those people who…" [verse 20] Here Allah rebukes those people who, after hearing all the proofs, still refuse to accept. Instead, they are even audacious enough to argue about the point even though they have no proofs whatsoever to substantiate their arguments. Allah then says about them, **"When they are told, 'Follow what Allah has revealed,' they say, 'We want to rather follow what we found our forefathers doing."** [verse 21]

Thereafter, Allah conveys glad tidings to the righteous people in verse 22, whereafter He proceeds to console Rasulullah (sallallahu-alaihi-wasallam) and sound a warning to the evil doers in verse 23.

By way of an admission by the opposition, Allah then presents the third logical proof when he says, **"Undoubtedly I you ask them who created the heavens and the earth, they will certainly reply, 'Allah!"** [verse 25]

Allah then declares the essence of these proofs when he says, **"Say, 'All praise is due to Allah."** All divine attributes are exclusive to Allah. None other has any share in these.

The fourth proof follows in verse 26, where Allah says, **"To Allah belongs whatever is in the heavens and the earth…"** Since everything belongs to Him, Only He can be the Master and Protector.

Shirk in knowledge is then refuted by the fourth proof, contained in verse 27. Allah says therein that His knowledge is so vast that they cannot be recorded even if all the trees of the world were to become pens and if

seven times the capacity of all the oceans were to become ink. Even if all these were depleted, they will never be able to record the wealth of Allah's knowledge.

The sixth proof is then mentioned in verse 29, where Allah says, **"Do you not see that Allah enters the night into the day…"** In proving that Allah controls the affairs of the universe, Allah impresses upon man that Only He should be regarded as man's deity.

"This is because Allah is the Truth…" [verse 30] This verse is a somewhat detailed gist of the above proofs. Since it has been established that Allah is the Only True Deity and True Benefactor, it follows that Only He can come to man's assistance. Therefore, He is the Truth and all the other gods are false.

The seventh logical proof follows in verse 31, where Allah says, **"Do you not see that the ships…"** By His special grace, Allah allows huge ships to travel on the seas and He returns them to the shore.

Allah then rebukes the Mushrikeen in verse 32. Allah says that they sincerely call unto Allah for assistance when they are threatened with shipwreck at sea. However, when Allah rescues them and returns them to dry land, then, although many still worship Allah, most of them still adhere to their ways of shirk.

Verse 33 warns people about the severity of the Hereafter, while verse 34 proceeds to mention the eighth logical proof, which negates shirk in knowledge. In this concluding verse of the Surah, Allah mentions five factors (called the **"keys of the unseen"**), which Only He has knowledge of. These are:

- When Qiyamah will take place.
- When rain will fall, and how much will fall.
- What lies in the womb i.e. Only He knows the details of the child like it's complexion, gender, character, etc.
- What will happen tomorrow.

- Where every person will die.

Since Allah is The Only One Who has knowledge of these factors, Only He should be summoned when in distress. Only He can fulfill one's needs.

****

SURAH SAJDAH.

THE LINK BETWEEN SURAH SAJDAH AND THE PRECEDING SURAHS.

BY NAME: Surah Lumaan mentioned the verse wherein Hadhrat Luqmaan (A.S) advised his son saying, **"Oh my son! Do not ascribe partners to Allah…"** In saying this, he impressed upon his son that he should Only regard Allah as the source of all blessings and good. Allah says in Surah Sajdah, **"Only those believe in Allah's verses** (and who regard Him to be the Only source of blessings) **who, when they are reminded thereof, the fall prostrate (in sajdah)…"**

BY CONTENT: The Surahs from Surah Furqaan to Surah Luqmaan all expressed the belief that Allah is the Only source of blessings. Therefore, Only He must be summoned to fulfill one's needs when the means are not available.

However, the Mushrikeen present the excuse that they regard their gods as being sources of good as well. In fact, they regard them as being such intercessors in Allah's court, whose word carries much weight. Therefore, Surah Sajdah goes a step further than the previous Surahs in that it makes it clear that no other being can be a source of blessings, and that none can present an intercession that will overrule a divine ordinance. Therefore, just as it is not permissible to call to another as a source of blessings, it is also no permissible to call to others, regarding them as intercessors whose word can overrule Allah's decision.

A SUMMARY OF THE SURAH.

The central theme of this Surah is a negation of the belief that any person's intercession can overrule Allah's decision. The Surah cites two logical proofs for this negation, and one quoted proof.

The Surah opens with the statement that the Qur'aan is a **"revelation from the Rabb of the universe."** Since Allah has revealed the Qur'aan, it is the absolute truth. Man must therefore accept what it propounds.

An objection raised by he kuffar is then quoted in verse 3, where Allah says, **"Or do they say that he [Rasulullah (sallallahu-alaihi-wasallam)] concocted it?"** Allah replies to the objection in the same verse by declaring that the Qur'aan is the Truth, which was revealed by Allah.

"It is Allah Who created the heavens, the earth…" [verse 4] This verse is a logical proof to substantiate the fact that none can overrule Allah's decision with his intercession. Thereafter, Allah makes the fact clear when He says, **"Besides Him there is no Protecting Friend, nor intercessor for you."** Since all matters are in Allah's control, only He can be man's Helper and True Benefactor. None can therefore annul His decree in any way.

Verse 5 then declares that Allah passes all decrees in the universe, whereafter verses 6 and 7 tells man that only Allah has knowledge of the unseen, and that it was Him Who created everything. Till the end of verse 9, Allah describes how He granted man the faculties of hearing, sight and understanding.

Besides rejecting the concept of Tauheed, the Mushrikeen also denied the belief in resurrection. In verse 10, Allah quotes their objection. Allah says, **"They say, 'Will we be recreated anew after we have been lost in the earth?"** Allah replies to them in verse 11, by telling them that He has the capability of resurrecting them, just as He was able to claim their souls when they died.

Allah then warns those who reject resurrection of the terrible consequences in the Hereafter. Allah says, **"If only you could see when the criminals will lower their heads before their Rabb…"** [verse 12]

Thereafter, Allah conveys glad tidings to the Mu'mineen and then, in verse 18, further glad tidings for the Mu'mineen, followed by severe warnings to the kuffar are mentioned. Allah then rebukes the kuffar in verse 22 when He says, **"Who can be more unjust than he who is reminded of His Rabb's verses and then turns away?"**

****

SURAH AHZAAB.

THE LINK BETWEEN SURAH AHZAAB AND SURAH SAJDAH.

BY NAME: Surah Sajdah stated, **"Besides Him there is no Protecting Friend, nor intercessor for you."** A person should, therefore, not worship any other god, nor should he/she believe that the intercession of any being can invalidate Allah's decision. A Muslim should adhere strictly to this belief and propagate it universally, even if all the forces (Ahzaab) and tribes of the world align to prevent it.

BY CONTENT: Surah Sajdah propounded the belief that none can overcome Allah's decision. Therefore, no person should call to another god thinking that he/she will be able to effectively intercede on their behalf.

Surah Ahzaab proceeds to inform people that they should not compromise in their beliefs because the kuffar will soon submit to them and offer to enter into peace negotiations. The Muslims should not even compromise by accepting the gods of the Mushrikeen to be intercessors in Allah's court. The Muslims should make it clear to the kuffar that no being can intercede in Allah's court without His permission.

A SUMMARY OF THE SURAH.

The specific intent of this Surah is to negate the following three false notions that the Mushrikeen entertained:

- The fundamental belief that the intercession of their gods can change Allah's decision on the Day of Judgement.
- The notion that a person's wife becomes like his mother after "Dhihaar," and that she cannot become his wife even after offering the expiation for "Dhihar."
- The notion that the wife of one's adopted son is like the wife of one's real son. Therefore, they believed that a woman cannot marry her husband's adoptive father after being divorced or widowed.

Although negation of the first belief receives priority, the second two notions are dispelled by way of example. In other words, Allah impresses upon man that, by his own view, just as his wife cannot be regarded as his mother, his gods cannot overrule Allah's decree because they believe so. Similarly, just as one's adopted son cannot become one's real son because he wants him to, one's gods also cannot be effective intercessors in Allah's court merely because he/she desires this.

SURAH SABA.

THE LINK BETWEEN SURAH SABA AND SURAH AHZAAB.

BY NAME: Surah Ahzaab contained the message to remain steadfast upon Tauheed even though the Ahzaab (the various tribes) oppose you. The Mu'mineen will always be victorious, just as they were victors of the battle of Ahzaab.

Surah Saba propounds the message that it would be best for the kuffar to

accept the belief in Tauheed. If they do not, they will suffer the same fate as the people of Saba, who were annihilated for rejecting Tauheed.

BY CONTENT: Surah Ahzaab mentioned that a man's wife will not be treated as his mother merely because he says so. Similarly, a person's adopted child will not be regarded as his own child, even though he desires that the child be his. In a like manner, no god can overrule Allah's verdict in the Hereafter despite peoples' belief.

Surah Saba replies to the doubts that the kuffar had with regard to the Ambiya (A.S), the angels and the jinn being able to hold weight in Allah's court.

A BRIEF SYNOPSIS OF THE SURAH.

The fourth part of the Surah commences with Surah Saba. The central theme of this part is the negation of anyone being able to alter Allah's decree by his own will. Therefore, only Allah must be summoned whenever one is afflicted with any adversity. Only He must be worshipped and no partner should be ascribed to Him.

Therefore, there are two central themes in this part, viz. (1) the fact that none can overrule Allah's decisions, and (2) the fact that only Allah is worthy of worship. Surah Saba discusses the first of these two themes, while Surah Faatir discusses the result of the first, i.e. the second fact (that Only Allah be worshipped). The Surah seems to ask people why they worship others and treat them as Helpers?

Thereafter, Surahs Yaaseen, Saaffaat and Saad accelerate discussion of the first central theme. Surah Yaaseen mentions how Allah seized the disobedient nations, while their gods, whom they regarded as their intercessors, were helpless against Allah's might.

Surah Saaffaat then mentions that even the Ambiya (A.S), who are extremely close to Allah, have no ability to curtail Allah's decree because they also suffered adversities and called to Allah for assistance. Surah

Saad also speaks of how the Ambiya (A.S) were afflicted with physical adversities, yet they only turned to Allah for assistance, admitting their helplessness to Him. Therefore, these three Surahs follow on from Surah Saba.

Surah Zumar is also linked to Surah Saba because it also refutes that notion that others are able to influence Allah's decision. Surah Faatir also contains the message of worship and supplication to Allah only. This is substantiated by detailed proofs that are expounded in Surahs Faatir and the Hawaameem (i.e. the seven Surahs beginning with the word 'HaaMeem'). These Surahs also dispel many doubts arising from the theme. These Surah are therefore linked to Surah Faatir.

Since Surah Saba serves as an introduction to Surahs Yaaseen, Saaffaat and Saad, it will also be an introduction for Surah Faatir, Zumar and the Hawaameem. It is perhaps for this reason that the to Surahs (viz. Saba and Faatir) begin with the words "Alhamdulillah."

The remaining Surah of the Qur'aan after the Hawaameem mostly contain warnings of the Hereafter and mention of Qiyamah. Therefore, it is most appropriate that these Surahs be classified as the fifth part of the Qur'aan.

The central theme of Surah Saba is the negation of the belief that others can influence Allah's decision by their intercession. This is supported by six proofs, of which one is quoted, another is related to divine revelation, and the other four are logical.
Four incorrect beliefs have also been replied to with regard to the theme. The first concerns Hadhrat Dawood (A.S), the second concerns Hadhrat Sulaymaan (A.S), the third concerns jinn, while the fourth is with regard to the angels.

The Surah also makes mention of eight methods of propagation. Of these, three are mentioned midway through the Surah, while the other five are at the end of the Surah. Numerous warnings and reproaches are also mentioned on appropriate occasions.

****

SURAH FAATIR.

THE LINK BETWEEN SURAH FAATIR AND SURAH SABA.

BY NAME: Surah Saba refuted the false belief that any person's intercession can overcome Allah's decision. It also replied to many doubts and elucidated the incident of the people of Saba, who were annihilated because of their kufr and ingratitude.

Surah Faatir now proceeds to explain proofs for the above. Allah states in the very verse, **"All praise be for Allah, Who is the Faatir (Creator) of the heavens and the earth."** By not accepting this fact, people will be punished like the people of Saba.

BY CONTENT: Surah Saba negated the belief that anyone can overrule Allah's decision. The Surah also dispelled certain doubts regarding the Ambiya (A.S), the jinn and the angels, explaining that they can never override Allah's decision by their intercession.

Surah Faatir goes on to explain that since none can overrule Allah's decree, it follows that He must be the Only Deity. Only He should be summoned when in need.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah primarily negates shirk in tasarruf. It emphasizes that Only Allah is the Master and Controller of the universe, and that Only He has knowledge of the unseen. Therefore, Only He must be summoned whenever one is in need.

The Surah presents twelve proofs to the above, eleven of which are logical. The other one is relevant to divine revelation. Together with these, the Surah also mentions the gist of these proofs on three occasions – once briefly and twice in more detail. The Surah also contains warnings,

reproaches and glad tidings as the occasion demands.

****

SURAH YAASEEN.

THE LINK BETWEEN SURAH YAASEEN AND THE PRECEDING SURAHS.

BY NAME: Surah Saba negated the false belief that any being's intercession can alter Allah's decision. Thereafter, Surahs Yaaseen, Saaffaat, Saad and Zumar also share this theme, though to a more intense degree. Surah Saba also dispelled many doubts held by the Mushrikeen. Surah Yaaseen now discusses the fact that since the false gods of the Mushrikeen cannot save them from Allah's punishment, how can it even be hoped that their intercession can change Allah's decree?

A BRIEF SYNOPSIS OF THE SURAH.

The Surah begins with and introduction, which is coupled with some encouragement. During the course of the Surah, the central theme is propounded and further substantiated by five logical proofs – one of which appears towards the end. The Surah also contains many reproaches, warnings, glad tidings and, at the end, a gist of the Surah.

****

SURAH SAAFFAAT.

THE LINK BETWEEN SURAH SAAFFAAT AND THE PRECEDING SURAHS.

BY NAME: Surah Saba mentioned that those people who believe that their gods will assist them against Allah's decree, will suffer the plight of the people of Saba. Surah Saaffaat explains that the Saaffaat (those angels who stand in rows before Allah) also make the announcement that none is

worthy of worship besides Allah.

BY CONTENT: After Surah Yaaseen, Surah Saaffaat is also linked to Surah Saba, while it is also linked to Surah Yaaseen by way of negating intercession that can alter Allah's decision. Surah Yaaseen emphasized that the expectations of salvation that the Mushrikeen pinned in their gods were sthattered when Allah's punishment seized them. Their gods were totally helpless against Allah.

Surah Saaffaat goes on to say that, let alone assist against Allah, all those whom the kuffar deem to be effective against Allah's decree [like the angels, the jinn and the Ambiya (A.S)], submit in humility before Allah. They even admit to their helplessness against Allah's plan. Therefore, it is impossible to believe that they can be of any help to man.

A DETAILED SUMMARY OF THE SURAH.

The first five verses tell of how the various types of angels are all subservient to Allah, and they all announce to the inhabitants of the earth that their Rabb is the One Allah. There can be no other deity, nor any being that can alter Allah's decrees.

Thereafter, verses 6 to 10 explains how the shayateen are driven with fiery stars from the heavens when they attempt to steal a hearing. They then suffer a grievous punishment. Since they cannot even get close enough to hear what is being discussed in the heavens, how can they have the ability to reverse Allah's decision?

Thereafter, the first narrative regarding Hadhrat Nooh (A.S) is related from verse 75, and terminates at the end of verse 82 with the words, **"Then We drowned the others."**

The second narrative concerns Hadhrat Ibraheem (A.S). His incident is related from verse 83, and continues till the end of verse 113. Allah describes how He rescued Hadhrat Ibraheem (A.S) from the raging fire, and how Hadhrat Ibraheem (A.S) was so obedient to Allah that he was

prepared to sacrifice his son upon Allah's command. His incident proves that even a great personality like Hadhrat Ibraheem (A.S) cannot be a deity and cannot alter Allah's decree.

These verses contain the third and fourth narratives concerning Hadhrat Moosa and Haaroon (A.S), both of whom Allah had rescued from hardships and oppression.

The fifth narrative (related from verse 123 to verse 132) concerns Hadhrat Ilyaas (A.S), whom Allah saved from assassination and humiliation at the hands of his people. The sixth narrative regarding Hadhrat Loot (A.S) begins from verse 133 and ends with the words, **"…and by night. Do you not understand?"** [verse 138] Allah rescued Hadhrat Loot (A.S) as well. Both, Hadhrat Ilyaas and Loot (A.S), were in need of Allah's assistance, and can therefore not alter Allah's decisions.

Hadhrat Yunus (A.S)'s incident follows thereafter. From verse 139 to verse 148, Allah mentions how Hadhrat Yunus (A.S) called to Him for assistance, whereafter Allah rescued him. Therefore, even he cannot be regarded as an intercessor whose intercession can change Allah's decision.

****

SURAH SAAD.

THE LINK BETWEEN SURAH SAAD AND THE PRECEDING SURAHS.

Surah Saaffaat mentioned how those whom the Mushrikeen regarded as overwhelming intercessors also submit in humility before Allah, and even supplicate to Him for assistance. This being their condition, how can they be regarded as deities and Helpers?

Surah Saad goes further in explaining that, besides the above, the assumed intercessors even experienced physical difficulties in this world, and were

put through stringent trials. Therefore, they are also dependent on Allah and cannot be as the Mushrikeen deem them to be.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah begins with an introduction, whereafter it contains encouragement, warnings, reproaches and objections. It presents five quoted proofs, one logical proof, and one proof pertaining to divine revelation. Towards the end, the Surah describes the helplessness of the angels and the jinn.

****

SURAH ZUMAR.

THE LINK BETWEEN SURAH ZUMAR AND SURAH SAAD.

BY NAME: Surah Saad explained to people that the beings whom they regard as persuasive intercessors in Allah's court have all experienced trials and even physical hardship. Therefore, they should not be regarded as such. Surah Zumar now makes mention of the fact that the people of Imaan and the people of shirk (who regard their gods as imposing intercessors) will be separated into two groups (Zumar) on the Day of Judgement. The Mu'mineen will be admitted into Jannah, while the Mushrikeen will be doomed to Jahannam.

BY CONTENT: Surah Saba negated the belief in anyone being an imposing intercessor. Thereafter, Surah branched out to discuss the fact that Only Allah can be man's deity, Helper and the Only Knower of the unseen. Thereafter, Surah Yaaseen, Saaffaat and Saad continued with the same discussion that was propounded in Surah Saba. These Surahs discussed the topic in more detail.

Surah Zumar, on the other hand, discusses the theme propounded in Surah Saba, as well as what was discussed in Surah Faatir, e.g.

- **"…those who take helpers besides Allah. (They say) 'We only worship them so that they draw us closer to Allah."** [verse 3]
- **"Do they seek any intercessors besides Allah?"** [verse 43]

The Surah therefore expresses the message that all acts of worship and supplications should only be sincerely for Allah because He is the Only Helper and none can be an imposing intercessor before Him.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Zumar contains the following:

- An introduction coupled with encouragement.
- Mention of the primary assertion thrice.
- Factors linked to this assertion.
- Seven logical proofs.
- The essence of these proofs, which are mentioned four times.
- Six proofs pertaining to divine revelation.
- One quoted proof.
- Four reproaches.
- Three comparisons between the Mu'mineen and the kuffar.
- Encouragement to migrate.

****

SURAH MU'MIN.

THE LINK BETWEEN SURAH MU'MIN AND SURAH ZUMAR.

BY NAME; Surah Zumar made mention of the two groups (Zumar) – one headed for Jannah and the other for Jahannam. Surah Mu'min mentions the Mu'min of Fir'oun's people, who advised them about two factors. He told them about Tauheed, on account of which the one group attained Jannah, and he also told them about shirk, due to which the other group will enter Jahannam.

BY CONTENT: The central theme of Surah Zumar is contained in verse 2, where Allah says, **"Worship Allah, devoting religion purely for Him."** Here Allah negates partners being ascribed to Him.

Surah Mu'min, HaaMeem Sajdah and Shura discuss the essence of all worship, viz. du'a. The details of du'a are contained in these three Surahs.

Surah Zumar also discussed the fact that there are no imposing intercessors in Allah's court e.g. **"Do they seek any intercessors besides Allah?"** [verse 43] This theme is discussed in Surah Zukhruf, which appears after Surahs Mu'min, HaaMeem Sajdah and Shura.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah may be divided into two parts. The first part starts at the beginning of the Surah and terminates with the words, **"All praise be to Allah, the Rabb of the universe."** [verse 65] The second part commences from verse 66 and continues till the end of the Surah.

The first part contains the following:

- An introduction comprising of four passages.
- The theme of the Surah repeated thrice.
- A proof to substantiate the theme, which is derived from divine revelation.
- A quoted proof.
- Two logical proofs.
- Mention of the essence of each logical proof.
- A detailed example concerning the evil consequences of kufr to be faced in this world.
- Consolation for Rasulullah (sallallahu-alaihi-wasallam), which is mentioned twice.

The second part of the Surah repeats the subject matter contained in the first part.

The introduction of the Surah comprises of the following four passages:

I. Verses 2 and 3 explain that the Qur'aan is revealed by Allah, Who is Dominant over all and Who is the All Knowing. He is so Forgiving that He will pardon and penitent person, but is Powerful enough to punish any transgressor.
II. Verses 4 to 6 discuss the fact that only obstinate and rebellious people will reject the Qur'aan, causing them to suffer the same consequences as the previously destroyed nations.
III. From verse 7 to verse 9, Allah speaks about how those who believe in the Qur'aan achieve the honour of being mentioned in the supplications of those noble angels who carry Allah's throne and those who continuously glorify Him around the throne.
IV. Thereafter, in verses 10 till 12, mention is made of the fact that those who reject the Qur'aan will earn Allah's wrath in the Hereafter.

****

SURAH HAAMEEM SAJDAH.

THE LINK BETWEEN SURAH HAAMEEM SAJDAH AND SURAH MU'MIN.

Surah Mu'min explained that Only Allah should be summoned when in need. Surah HaaMeem Sajdah goes on to reply to a question with regard to the same. The question is: It is seen that sometimes, when people supplicate to their false gods or make offerings in their names, their difficulties alleviated. They also sometimes see dreams that support their polytheistic beliefs e.g. they see their gods or saints telling them in a dream that their difficulty was not alleviated because they had been negligent in a certain offering to them.

The reply to this question is given in the Surah, when Allah dispels these occurrences as the doings of shaytaan. Shaytaan afflicts a person with certain difficulties and only releases his hold when the person resorts to

shirk. Shaytaan teaches him what to do by means of dreams. It is for this reason that Allah instructs man in this Surah to remain steadfast upon his belief in Tauheed and to continue seeking forgiveness from Allah.

All the Surah beginning with the phrase ‘HaaMeem’ contain a reply to a question, and they all support the subject matter contained in the previous one.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- An introduction followed by encouragement.
- Four logical proofs.
- Each proof is followed by a warning pertinent to this world or to the Hereafter.
- Four objections. Between the second and third, the method of propagation is explained, and the fourth is followed by a verse that pertains to all four.
- Three doubts are clarified, followed by a proof from revelation.

SURAH SHURA.

THE LINK BETWEEN SURAH SHURA AND SURAH HAAMEEM SAJDAH.

People sometimes see certain dreams, or experience occurrences wherein they are taught that it is proper to call to their saints and gods for help and make sacrifices in their names. Surah HaaMeem Sajdah replied to these experiences by saying that they are all the doings of shaytaan. He appears to people in various forms to mislead them.

Surah Shuraa now replies to another doubt. The doubt expressed by the Mushrikeen is that they find extracts in the previous divine scriptures, which indicate that it is permissible to supplicate to beings besides Allah.

Surah Shura replies by saying that Allah has revealed to all the previous Ambiya (A.S) that Only Allah is All Knowing, and that Only He has control over all things. Therefore, supplications should only be directed to Him.

All Allah's scriptures have propounded the same message. If any conflicting text is found in any scripture, it cannot be part of Allah's revelation. It must then be additions to Allah's Books, added by deviant scholars of the religion concerned. Therefore, whoever is led astray by these extracts have no excuse to believe therein.

Three such texts have been replied to in the previous Surahs. The first concerned Hadhrat Sulaymaan (A.S). Based on texts from previous scriptures, it was alleged that he uttered words of kufr. Allah replied to the allegation in Surah Baqara, where Allah declared, **"Sulaymaan never disbelieved, but the shayateen disbelieved by teaching black magic to people."** [verse 102]

Allah declares in this verse that Hadhrat Sulaymaan (A.S) never perpetrated the act of kufr and black magic. Rather, it was the shayateen who wrote certain books containing words of kufr, whereafter they attributed these to Hadhrat Sulaymaan (A.S). Similarly, other people attributed various acts to the pious saints, of which these illustrious men were innocent.

The second allegation was made against Hadhrat Isa (A.S). The Christians claimed that he had instructed them to supplicate to him. This allegation is rebutted in verse 79 of Surah Aal Imraan, where Allah says, **"It is not possible that Allah gives any human a Book, wisdom and prophethood, and then he tells the people, 'Leave Allah and worship me.' He would rather say, 'Become the people of Allah by virtue of your teaching of the Book and your studying thereof."**

From words like "the son of god" (in the Bible) and **"Allah's word"** and **"Allah's spirit"** (in the Qur'aan), people assumed that Hadhrat Isa (A.S) was so close to Allah that he must certainly have control over some affairs

in the universe. Allah replies to this doubt in verse 7 of Surah Aal Imraan, where He says, **"He it was who revealed unto you (Oh Muhammed (sallallahu-alaihi-wasallam) the book wherein lies muhkamaat (clear) verses that are the ummul kitaab and others that are mutashabihaat (allegorical)…"**

In this verse, Allah mentions that extracts like the above are from those verses that are termed as "mutashaabihaat" (allegorical), regarding which Allah says in the same verse, **"None knows their interpretation except Allah."** The details of all the above are discussed in the respective commentaries.

A BRIEF SYNOPSIS OF THE SURAH.

After dispelling certain doubts, the Surah contains verses relevant to the central two assertions of the Surah. These two assertions are:

- Revelation has been sent to all the Ambiya (A.S) that Allah is the Only Knower of the unseen and that Only He should be worshipped.
- Anything found contrary to this in the previous scriptures must have been added to these scriptures by the scholars of the respective religions concerned.

Just as the worship of the calf was not acceptable from the Bani Isra'eel, adherence to the false beliefs added to the previous scriptures will not be accepted form those who believe therein.

Thereafter, the Surah contains verses pertaining to both these assertions. Between these verses, three factors are mentioned whereby salvation can be assured from punishment. The Surah finally concludes with a logical proof, a quoted proof, and a third proof pertaining to divine revelation.

****

SURAH ZUKHRUF.

THE LINK BETWEEN SURAH ZUKHRUF AND SURAH SHURA.

Surah Shura mentioned that all the Ambiya (A.S) received revelation to the effect that Allah is The Only Controller of the universe and True Helper. Therefore, one should only supplicate to Him. Whatever seems contrary to this in the previously revealed divine scriptures are concocted additions from the deviant scholars of these scriptures. Purely due to their rebelliousness, they intently added these fabrications to mislead others.

However, the Mushrikeen (despite conceding to Allah's omnipotence) still say that they merely worship their gods because they can intercede on their behalf before Allah. Surah Zukhruf replies to this statement in the closing verses, where Allah says, **"Those who they call besides Allah have no power to intercede…"**. The Surah explains that none can impose upon Allah, and that permission to intercede will only be granted for those who believe in Allah and in Tauheed in this world. Intercession will not be permitted for the kuffar, nor on their behalf.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- An introduction with encouragement.
- Three logical proofs, two being admissions by the opposition (one is at the beginning of the Surah while the other is at the end).
- Four quoted proofs – three detailed and one brief.
- A proof pertaining to divine revelation.
- The epilogue of the Surah replies to the statement of the Mushrikeen mentioned above. It also includes a reproach and an objection.
- Various warnings, glad tidings and reproaches.

****

SURAH DUKHAAN.

THE LINK BETWEEN SURAH DUKHAAN AND SURAH ZUKHRUF.

Surah Zukhruf dispelled the notion of the Mushrikeen that their gods are Allah's deputies and that they will intercede on their behalf on the Day of Qiyamah. The Surah presented logical proofs, quoted proofs, and proofs pertaining to divine revelation to substantiate the fact that Allah is the Creator, Master and Controller of the universe without any partners. None can overrule his decision.

When the Mushrikeen have accepted that none can overwhelm Allah's decision with their intercession and that Allah is the Master and Controller of the universe without any partners or deputies, they still believe that their gods can hear their supplications. They believe that their gods will present their case in Allah's court for attention. Therefore, they feel that even though the intercession is rejected, there is no harm in supplicating to these gods because the possibility of acceptance still exists. Surah Dukhaan succinctly replies to this belief by stating that Only Allah is All Hearing and All Knowing [verse 6]. Therefore, He will attend to all pleas.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- An introduction coupled with encouragement.
- The primary assertion of the Surah i.e. **"Without doubt He is the All Hearing, All Knowing."**
- Warnings of pending doom in this world.
- Warnings of punishment in the Hereafter.
- Glad tidings pertaining to this world.
- A logical proof to substantiate Tauheed.

****

SURAH JAATHIYA.

THE LINK BETWEEN SURAH JAATHIYA AND SURAH DUKHAAN.

Surah Dukhaan dispelled the notion of the Mushrikeen in thinking that their gods will be able to intercede on their behalf before Allah. Even if their intercession is rejected, they felt that they should at least try to secure their intercession. The Surah made it clear that Only Allah hears and knows everything.

However, even after accepting that their gods cannot overwhelm Allah's decision, and that they are unable to hear, the Mushrikeen still maintain that they are merely following the ways of their forefathers. They maintained that, if Allah makes their gods hear their pleas, these gods will certainly interceded on their behalf. At the worst, they believed, their supplication would be futile if their gods did not hear them.

Surah Jaathiya replies to this misnomer by telling them that it has been conclusively proven that Only Allah can hear and see everything. Therefore, it is incorrect to call to beings who are unable to hear or do anything. The Surah also makes it clear that Allah has made the Deen explicit and apparent. Therefore, people should only follow the Deen and not the whims and practices of the deviated people who supplicate to other beings.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- An introduction.
- Five logical proofs to substantiate Tauheed.
- One quoted proof.
- Reproaches.

- Warnings.
- Glad tidings.
- Objections.
- The central message, contained in verse 18.

****

SURAH AHQAAF.

THE LINK BETWEEN SURAH JAATHIYA AND SURAH AHQAAF.

The Mushrikeen claimed that their gods could hear if Allah allowed them to. Therefore, if they do hear, they could intercede for them (the Mushrikeen) in Allah's court. They maintained that even if Allah did not accept their intercession, they had nothing to lose by supplicating to their gods because of the possibility of acceptance that existed. Allah dispels this notion in Surah Jaathiya, where He mentions that the Deen and shari'ah have been explicitly defined, leaving no room for following one's whims and desires.

However, even after accepting that their gods cannot hear at all, the Mushrikeen still maintain that worshipping them does have it's benefits. They say that whenever they pray to their gods and chant their names, they are protected from all adversities and their work gets accomplished. At the end of Surah Ahqaaf, Allah asks them whether their gods will be able to save them from His punishment, if they can indeed be of any assistance.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- Four detailed proofs to substantiate the central assertion of the Surah.
- A logical proof.
- A proof pertaining to divine revelation.
- An introduction.

- A challenge to the Mushrikeen to present logical and quoted proofs to substantiate their beliefs.
- The central assertion of the Surah towards the end.
- Reproaches.
- Warnings and glad tidings.
- Objections.
- A logical proof for the advent of Qiyamah.
- A verse at the end, which is relevant to all the Hawaameem.

****

SURAH MUHAMMED (sallallahu-alaihi-wasallam).

THE LINK BETWEEN SURAH MUHAMMED AND SURAH AHQAAF.

Surah Ahqaaf proved that the gods, who the Mushrikeen regarded as intercessors, have no ability to do anything. Neither do they hear a person's supplication, nor can they respond thereto. Now Surah Muhammed (sallallahu-alaihi-wasallam) encourages Muslims to be man enough to fight for the cause of their belief in Tauheed.

A BRIEF SUMMARY OF THE SURAH.

The concept of Tauheed is discussed at great length till salaah Ahqaaf. The Surahs following this Surah concentrate mainly on Qiyamah, while also containing mention of Tauheed because it is pivotal to man's existence. Mention of jihaad is also made. It would therefore be correct to say that the fifth and final part of the Qur'aan begins with Surah Muhammed (sallallahu-alaihi-wasallam).

Surah Muhammed (sallallahu-alaihi-wasallam), Fatah and Hujuraat all discuss the same basic principles. There are also many Surah after these that share themes between themselves. Surah Muhammed (sallallahu-alaihi-wasallam) encourages Muslims to fight in jihaad, whereafter, Surah

Fatah contains promises of victory, followed by Surah Hujuraat, which contains mention of certain laws of conduct and etiquette. The link between the three Surahs can be understood by the following phrase: "When you Muslims will fight in jihaad, Allah will grant you His promised victory. Thereafter, when you have become victors, you should behave and conduct yourselves according to certain principles of etiquette."

Surah Muhammed (sallallahu-alaihi-wasallam) may be divided into two parts with regard to the subject matter. The first part commenced at the beginning of the Surah and concludes at the end of verse 19. The second part then begins, terminating with the end of the Surah.

The first part compares the qualities of the Mu'mineen to those of the Mushrikeen, detailing the outcome of both parties. It also encourages Muslims to wage jihaad, adding the reasons for jihaad as well. This part of the Surah also makes mention of Tauheed, for the propagation of which, jihaad is waged.

The second part reproaches the munafiqeen (hypocrites) for their reluctance in physically participating in jihaad and in contributing thereto. The condition of the munafiqeen is then detailed at the end of the Surah.

****

SURAH FATAH.

THE LINK BETWEEN SURAH FATAH AND SURAH MUHAMMED (sallallahu-alaihi-wasallam).

While Surah Muhammed (sallallahu-alaihi-wasallam) spurs Muslims to fight in jihaad, Surah Fatah conveys to them the glad tidings of Allah's assistance and sure victory (fatah) if they were to wage jihaad.

A SUMMARY OF THE SURAH.

This Surah may also divided into two parts. The first part commences from the beginning of the Surah and terminates with the words, **“Allah will inflict a painful punishment to those who turn away.”** [verse 17] This part contains the following:

- Two glad tidings and their reasons.
- Encouragement for jihaad.
- Reproach to the munafiqeen.
- Negation of shirk, by encouraging Muslims to declare Allah’s purity from all partners.

The second part begins with verse 18 and proceeds to conclude at the end of the Surah. This part repeats the subjects discussed in the first part, whereafter (from verse 27 till the end) it contains a reply to a doubt.

****

SURAH HUJURAAT.

THE LINK BETWEEN SURAH HUJURAAT AND SURAH FATAH.

After the victory of the Muslims was announced in Surah Fatah, Allah advises them about their code of conduct thereafter.

A SUMMARY OF THE SURAH.

This Surah may also be divided into two parts. The first part commences from the beginning of the Surah and concludes at the end of verse 13. This part contains the following two basic themes:

- Showing respect to Rasulullah (sallallahu-alaihi-wasallam) and etiquette with regard to interacting with him.
- Etiquette of social interaction between Muslims.

The second part begins with verse 14 and terminates with the close of the Surah. This part reproached the villagers and also takes the message of

Tauheed further. While Surah Muhammed (sallallahu-alaihi-wasallam) made the statement "Laa ilaaha Illallah" (**“None is worthy of worship besides Allah”**), Surah Fatah went a step further to assert that no other must be regarded as partner to Him and His purity from partners must be hymned morning and evening.

Now, Surah Hujuraat clearly asserts, **“Verily Allah has knowledge of unseen matters in the heavens and the earth.”**

****

SURAH QAAF.

THE LINK BETWEEN SURAH QAAF AND THE PRECEDING SURAHS.

Surahs Muhammed (sallallahu-alaihi-wasallam), Fatah and Hujuraat formed a part of the last fifth of the Qur'aan, and detailed the aspect of jihaad. Thereafter, Surahs Qaaf, Dhaariyaat and Toor begin the second part, detailing aspects like resurrection and reckoning.

The first part instructs Muslims to fight the Mushrikeen because they ascribe many partners to Allah. The second part mentions that, besides their shirk, they also refute resurrection, Qiyamah and reckoning.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Two logical proofs to substantiate resurrection – the first is detailed, while the second is brief.
- The beginning of the Surah reproaches the kuffar.
- The end of the Surah consoles Rasulullah (sallallahu-alaihi-wasallam).
- In between, mention is made of Tauheed to a greater degree than what was mentioned in the preceding Surahs.

- ❈ The kuffar are warned of the consequences they will face in the Hereafter.
- ❈ Glad tidings for the Mu'mineen with reference to certain incidents.

****

SURAH DHAARIYAAT.

THE LINK BETWEEN SURAH DHAARIYAAT AND SURAH QAAF

Surah Qaaf stated in no uncertain terms that resurrection will definitely take place. Surah Dhaariyaat takes the subject further by stating that, besides resurrection, rewards and punishment will also be given to those deserving thereof. Verse 5 and 6 mention, **“What you have been promised is definitely true and reckoning will certainly take place.”**

A BRIEF SYNOPSIS OF THE SURAH.

Surah Dhaariyaat contains the following:

- ❈ Testimony to the conferring of rewards and punishment.
- ❈ A depiction of resurrection.
- ❈ Two logical proofs.
- ❈ Five illustrations of worldly punishment between the two proofs.
- ❈ Three factors that effectively safeguard against punishment.

****

SURAH TOOR.

THE LINK BETWEEN SURAH TOOR AND SURAH DHAARIYAAT

Surah Dhaariyaat states that rewards and punishment in the Hereafter are a definite reality in the verse, **“What you have been promised is definitely true and reckoning will certainly take place.”** Surah Toor defines the subject more finely by stating, **“Without doubt, the**

punishment of your Rabb shall take place and nothing can avert it."

A BRIEF SYNOPSIS OF THE SURAH.

Surah Toor consists of the following:

- Two logical proofs to support the primary assertion of the Surah.
- Two quoted proofs – one from Hadhrat Moosa (A.S) and the other from the previous scriptures.
- One proof pertaining to divine revelation.
- Consolation to Rasulullah (sallallahu-alaihi-wasallam) midway between the Surah and at the end.
- Warnings.
- Glad tidings.
- Reproaches.

****

SURAH NAJM.

THE LINK BETWEEN SURAH NAJM AND SURAH TOOR.

While Surah Toor emphasized that the rewards and punishment of the Day of Qiyamah are a certain reality and that none can avert Allah's punishment, Surah Najm stresses that no intercessor can change Allah's decision of punishment. Not Laat, not Manaat, not Uzzah, nor any of the other Quraish's idols can achieve this to save their devotees from punishment. Therefore, it is futile to worship and supplicate to them.

A BRIEF SYNOPSIS OF THE SURAH.

Linked to the subject matter contained in the previous Surahs, Surah Najm contains the following:

- The central theme of the Surah is the negation of the belief that any being can alter Allah's decision.

- An introduction with encouragement.
- The first assertion i.e. do not worship idols like Laat, Manaat and Uzza.
- The second assertion, i.e. do not think that intercession of the angels can alter Allah's decree.
- Repetitions of these two assertions.
- Consolation for Rasulullah (sallallahu-alaihi-wasallam).
- Reproaches.
- A quoted proof from the Ambiya (A.S).
- A repetition of the central theme.

****

SURAH QAMAR.

THE LINK BETWEEN SURAH QAMAR AND SURAH NAJM.

While Surah Najm merely asserted that none besides Allah be worshipped and accepted to be an imposing intercessor, Surah Qamar presents the proof for this. In verse 49, Allah say that it is only Him Who has created everything to perfection. After Surah Qamar, all the other Surahs till Surah Hadeed, have their primary assertions towards the end.

A BRIEF SYNOPSIS OF THE SURAH.

The beginning and ending of the Surah contain:

- Objections.
- Consolation for Rasulullah (sallallahu-alaihi-wasallam).
- Warnings.
- Glad tidings.

The body of the Surah contains:

- Five illustrations of Allah's punishment in this world.

- A warning to the people of Makkah.
- The primary theme of the Surah.

****

SURAH RAHMAAN.

THE LINK BETWEEN SURAH RAHMAAN AND SURAH QAMAR.

Surah Qamar asserted that Allah is the Creator of the universe and that Only He can assist people in need. Surah Rahmaan goes a step further by asserting that since Allah is the source of all help, His name must surely be most blessed. He should also be regarded as the fountainhead of all blessings. This assertion is made in the concluding verse of the Surah, where Allah says, **"Most blessed is the name of your Rabb, the Possessor of majesty and benevolence."**

A BRIEF SYNOPSIS OF THE SURAH.

- The beginning of the Surah, in some detail, mentions nine logical proofs in a most unique manner.
- The second ruku makes mention of some warnings to the kuffar with regard to the punishment they will have to face in this world and in the Hereafter.
- The final ruku discusses the pleasures and bounties that the Mu'mineen will receive in Jannah.
- The Surah repeatedly asks man and jinn as to which bounties of His do they reject by claiming that another being gave it to them.
- These multiple bounties denote that Allah is the Only source of blessings and fortune. Those who deny this fact will have to face terrible consequences in this world and in the Hereafter.
- However, those who will believe and accept, shall receive the everlasting bounties of Jannah.

****

SURAH WAAQI'AH.

THE LINK BETWEEN SURAH WAAQI'AH AND SURAH RAHMAAN.

The concluding verse of Surah Rahmaan mentions, **"Most blessed is the name of your Rabb, the Possessor of majesty and benevolence."** This verse denotes that even Allah's name is most blessed. Allah says in the final verse of Surah Waaqi'ah, **"Glorify the name of your Majestic Rabb."** i.e. One should hymn Allah's purity from all partners.

A BRIEF SYNOPSIS OF THE SURAH.

- A fleeting mention of three groups is made at the beginning of the Surah, viz. (1) As'haabul Maymanah (those on the right), (2) As'haabul Mash'amah (those on the left) and (3) the Saabiqoon (those who have excelled far ahead).
- The details concerning each of these three groups.
- A fleeting mention of these groups is repeated towards the end.
- Four logical proofs are also mentioned.
- The grandeur of the Qur'aan is emphasized.
- Acceptance of the Qur'aan is encouraged.
- Reproaches.
- The core assertion of the Surah is mentioned once midway between the Surah and once at the end.

"Do you not see the water that you drink… (till the words) **…why do you not show gratitude?"** [verses 68 to 70] The third logical proof is discussed in this verse when Allah asks people whether they have caused the rain to fall or whether He has done this for them, giving them water to drink. If Allah willed, He could have made this water salty and unpalatable. Instead of showing gratitude to Allah for this great favour, man still devotes himself to the worship of other gods, forgetting Allah completely.

The fourth logical proof is contained in verses 71 to 73, where Allah tells

man that He has created the firewood whereby man can kindle a fire for himself even if he is lost in a wilderness.

“Glorify the name of your Majestic Rabb.” This verse contains the core assertion of the Surah, exhorting man to hymn Allah’s purification from all partners because none can be a partner to Him in conferring blessings and good fortune upon a person.

From verse 75 to verse 82, Allah speaks about the grandeur of the Qur'aan, invoking people to embrace it with open arms. Allah describes the Qur'aan as a majestic Book, which is recorded in the Lawhul Mahfooz and only touched by the pure. None other than Allah, the Rabb of the universe, has revealed it. Therefore, how can people possibly refute the Qur'aan and oppose it?

Thereafter, from verse 83, Allah challenged the kuffar to try to return the soul of a person when he is in the throes of death. Having no power to reverse Allah’s doing, they are foolish enough to reject the fact that Allah can resurrect people on the Day of Judgement.

From verse 88, Allah repeats the conditions of the three groups mentioned at the beginning of the Surah. In verse 95, Allah clearly states that everything mentioned is the stark reality. The core assertion of the Surah is them repeated in the final verse, where Allah says, **“Glorify the name of your Majestic Rabb.”**

SURAH HADEED.

THE LINK BETWEEN SURAH HADEED AND THE PRECEDING SURAHS.

Surah Najm expounds the fact that none can overrule Allah’s decision and that none can truly be of assistance besides Allah. Surah Qamar then proceeds to explain that Only Allah has created everything perfectly. In more detail, Surah Rahmaan expresses the belief that Allah is the Creator,

Master and Controller of the universe. Therefore, Only He must be regarded as the only source of blessings and fortune.

Thereafter, Surah Waaqi'ah asserts that Allah's purity from all partners must be declared because none can share these attributes with Him. Once people have understood the above-mentioned concepts, they should be prepared to invest their lives and their wealth for the cause of propagating the same.

After Surah Hadeed, all the Surahs from Surah Mujaadala till Surah Tahreem share the same themes contained in Surah Hadeed. Surah Hadeed contains the following two themes:

A. Spending one's wealth in Allah's path.
B. Encouragement for jihaad.

The four Surah following Surah Hadeed (viz. Surahs Mujaadala, Hashr, Mumtahina and Saff), share the second of the two themes. The first theme is shared by the next four Surahs, viz. Jumu'ah, Munafiqoon, Taghaabun and Talaaq. Thereafter, as an epilogue, Surah Tahreem contains mention of both these themes. Every second Surah from the first four mentioned above begin with Allah's glorification (Tasbeeh), whereas the first and the third Surahs from the second four begin in this manner. The reason for this is so that people do not forget the principle belief in Tauheed and negation of all types of shirk. Together with this, they should realize that jihaad is waged for the propagation of the same belief.

The last Surah (Saff) of the first four and the first Surah of the second four (Jumu'ah), both begin with Allah's glorification (Tasbeeh). Therefore, since Surah Jumu'ah begins discussing the second theme of Surah Hadeed, the two themes are distinctly discerned.

A BRIEF SYNOPSIS OF THE SURAH.

- An introduction.
- The command to spend in Allah's way.

- Five reasons for spending.
- Encouragement to fight in jihaad.
- Glad tidings of victory.

****

SURAH MUJAADALAH.

THE LINK BETWEEN SURAH MUJAADALAH AND SURAH HADEED.

Surahs Mujaadalah, Hashar, Mumtahina and Saff are all linked to Surah Hadeed because they discuss the second theme of Surah Hadeed i.e. encouragement to jihaad.

A BRIEF SYNOPSIS OF THE SURAH.

- The ruling pertaining to 'zihaar' introduces the Surah.
- The munafiqeen are rebuked.
- Three laws pertaining to the reformation of the munafiqeen.
- The munafiqeen are warned of the evil consequences of their deeds, which they will have to face in this world and in the Hereafter.

****

SURAH HASHAR.

THE LINK BETWEEN SURAH HASHAR AND SURAH MUJAADALAH.

Whereas Surah Mujaadalah censured the worst of the munafiqeen, Surah Hashar deals with those munafiqeen who were not so intractable.

A BRIEF SYNOPSIS OS THE SURAH.

- An assertion of Tauheed.

❖ Warnings of the consequences of hypocrisy to be faced in this world.
❖ The distribution of ‘fay.’
❖ Reproaching the munafiqeen.
❖ Tauheed is repeated with proofs to substantiate it.

****

SURAH MUMTAHINA.

THE LINK BETWEEN SURAH MUMTAHINA AND THE PRECEDING SURAHS.

While Surahs Mujaadalah and Hashar condemns the munafiqeen, Surah Mumtahina descends to a lesser degree of reproach, when it chides those Muslims who were negligent with regard to the affairs of jihaad.

A BRIEF SYNOPSIS OF THE SURAH.

❈ Sincere Muslims are chided.
❈ The law pertaining to migrating Muslim women.
❈ The pledge of allegiance taken at the hand of Rasulullah (sallallahu-alaihi-wasallam).

****

SURAH SAFF.

THE LINK BETWEEN SURAH SAFF AND SURAH MUMTAHINA.

Surah Saff chides those Muslims who are on a lower ranking than those chided in Surah Mumtahina.

A BRIEF SYNOPSIS OF THE SURAH.

- The Surah speaks of Tauheed.
- The Surah reprimands certain Mu'mineen.

- Encouragement to jihaad is given.
- An example of the Bani Isra'eel is cited.
- The glad tiding of pending victory is conveyed.

****

SURAH JUMU'AH.

THE LINK BETWEEN SURAH JUMU'AH AND THE PRECEDING SURAHS.

Surah Jumu'ah till Surah Tahreem discuss the first theme propounded in Surah Hadeed, viz. spending in Allah's path. The four Surahs before Surah Jumu'ah discussed the second theme of jihaad. Surah Jumu'ah also begins with mention of Allah's glorification (Tasbeeh). The four Surahs (Jumu'ah, Munafiqoon, Taghaabun and Talaaq) make mention of the core theme towards the end, and every one of them serves as a commentary for the preceding Surah. An example of this is where Surah Jumu'ah states, **"Hasten to Allah's remembrance"** whereafter Surah Munafiqoon says, **"Spend from what We have given you."** Surah Taghaabun goes on further to say, **"If you give Allah a good loan…"**

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Mention of Tauheed.
- A proof pertaining to divine revelation, which also makes reference to the veracity of Rasulullah (sallallahu-alaihi-wasallam).
- The Mushrikeen are condemned.
- The challenge of 'mubaahala' to the Jews.
- Encouragement to spend for jihaad.

****

SURAH MUNAAFIQOON.

THE LINK BETWEEN SURAH MUNAAFIQOON AND SURAH JUMU'AH.

Surah Jumu'ah indicated to the Mu'mineen that they should learn the etiquette of spending in Allah's path from the Friday sermons. Surah Munafiqoon now speaks about those munafiqeen who said that none should spend on the Sahaba (R.A) and that the honourable people should expel the disgraced people from Madina. Allah also tells the Muslims that they should spend from their own wealth and should not be dependent on the munafiqeen.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- The munafiqeen are reproached and their despicable condition is revealed.
- The Muslims are chided for not spending on their brethren and for their dependence upon the munafiqeen

****

SURAH TAGHAABUN.

THE LINK BETWEEN SURAH TAGHAABUN AND SURAH MUNAAFIQOON.

While Surah Munafiqoon urged people to spend from the wealth that Allah had given them, Surah Taghaabun goes a step further by hypothetically assuming that wealth actually belongs to people. With this assumption, Allah stimulates the Muslims to give Him a loan (i.e. to spend the wealth in Allah's path). If they will comply, Allah promises them greatly multiplied rewards in return.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

- The concept of Tauheed.
- A logical proof to substantiate Tauheed.
- Warnings of punishment in both worlds.
- Tauheed being the reason for spending in Allah's path and for jihaad.
- Spending in Allah's way.

****

SURAH TALAAQ.

THE LINK BETWEEN SURAH TALAAQ AND SURAH TAGHAABUN.

Surah Talaaq finds it's link to the concluding verses of Surah Taghaabun, wherein certain injunctions to reform conditions are mentioned. When the Muslims are able to reform their mutual relationship, then only will they be able to fight united against the kuffar. Surah Talaaq imbibes a sense of domestic reform within Muslims, so that domestic problems do not lead to enmity and disputes.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah makes mention of the following:

- ☆ Certain laws pertaining to divorce (Talaaq).
- ☆ Laws regarding maintenance and accommodation of the divorced woman.
- ☆ Warnings of punishment in this world.
- ☆ Glad tidings.
- ☆ A logical proof to substantiate belief in Tauheed.

****

SURAH TAHREEM.

THE LINK BETWEEN SURAH TAHREEM AND THE PRECEDING SURAHS.

Each of the two central themes of Surah Hadeed (spending in Allah's way and jihaad), has been discussed individually in all the Surahs after Surah Hadeed. However, Surah Tahreem contains mention of both these themes, albeit in the reverse order.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- An introduction.
- Prohibition from actions that are displeasing to Allah.
- An address to the Mu'mineen.
- An allusion to spending in Allah's path.
- The command of jihaad.
- Examples of the Mu'mineen and the kuffar.

SURAH MULK.

THE LINK BETWEEN SURAH MULK AND THE PRECEDING SURAHS.

Surahs Hadeed till Tahreem discuss spending and waging jihaad for the cause of Tauheed. The subsequent Surahs, from Surah Mulk till Surah Jinn discuss another aspect of Tauheed i.e. the fact that Allah is the source of all blessings. Surah Mulk presents many logical prrofs to substantiate the assertion.

Surah Qalam, which follows Surah Mulk, states that the Muslims should never compromise on their beliefs even though the kuffar are prepared to make concessions in their beliefs. Surah Haaqa, which follows Surah Qalam, describes the awful plight in the Hereafter of those who reject this

belief.

The next Surah (Surah Ma'aarij) speaks about the insolence of the kuffar, who ask for Allah's punishment to afflict them instead of fearing it. Thereafter, Surah Nooh quotes the proof for Tauheed from Hadhrat Nooh (A.S), which is followed by a quoted proof from the jinn in Surah Jinn. Therefore, the series of Surahs from Surah Mulk to Surah Jinn are like a single Surah containing eleven quotes proofs to corroborate belief in Tauheed.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

- Three general logical proofs.
- Eight specific logical proofs.
- Warnings.
- Glad tidings.
- Methods of propagation.

****

SURAH QALAM.

THE LINK BETWEEN SURAH QALAM AND SURAH MULK.

Surah Mulk established the fact that Allah is the only Benefactor and does not share this attribute with any other being. Surah Qalam proceeds to warn Rasulullah (sallallahu-alaihi-wasallam) (and the Muslims, of course) that the kuffar will be prepared to compromise on their beliefs in order to get Muslims to do the same. They will be prepared to make concessions in their beliefs to entice Rasulullah (sallallahu-alaihi-wasallam) and the Muslims to follow suit.

Their objective was to stop the Prophet (sallallahu-alaihi-wasallam) from making mention of their gods in a negative light. Allah instructs

Rasulullah (sallallahu-alaihi-wasallam) not to give in to their proposals.

A BRIEF SYNOPSIS OF THE SURAH.

The Surah contains the following:

❄ Reproach.
❄ Consolation to Rasulullah (sallallahu-alaihi-wasallam).
❄ The primary assertion of the Surah.
❄ A warning of punishment in this world.
❄ Glad tidings.
❄ Warning of punishment in the Hereafter.

****

SURAH HAAQA.

THE LINK BETWEEN SURAH HAAQA AND SURAH QALAM.

Allah tells Rasulullah (sallallahu-alaihi-wasallam) in Surah Qalam that he should not compromise with the Mushrikeen on the belief that Allah is the only source of blessings. Those who reject this belief are warned in Surah Haaqa of the punishment they can expect to face in both worlds.

A BRIEF SYNOPSIS OF THE SURAH.

This Surah contains the following:

♦ Five instances of punishment in this world.
♦ Punishment in the Hereafter.
♦ Glad tidings of Jannah.
♦ The authenticity of divine revelation.
♦ The primary assertion of the Surah.

****

SURAH MA'AARIJ.

THE LINK BETWEEN SURAH MA'AARIJ AND SURAH HAAQA.

After Surah Haaqa warned people against rejecting the belief that Allah is the Only source of blessings, it was necessary that people take heed and believe in the oneness of Allah and in the prophethood of Rasulullah (sallallahu-alaihi-wasallam). However, they rather adopted a more obstinate stance and asked for Allah's punishment to afflict them.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Ma'aarij contains the following:

☆ Reproach.
☆ Warning of punishment in the Hereafter.
☆ Glad tidings in the Hereafter.

****

SURAH NOOH.

THE LINK BETWEEN SURAH NOOH AND THE PRECEDING SURAHS.

The series of Surahs from Surah Mulk to Surah Jinn are like one Surah with regard to subject matter. Surah Mulk established the belief that none besides Allah should be regarded as the source of all blessings. Thereafter, Surah Qalam emphasized that no compromises be made with regard to this belief. Next came Surah Haaqa, which mentions grave warnings of a terrible punishment for those who reject this belief. At the same time, it also conveyed glad tidings to those who subscribe to the belief.

Surah Haaqa is followed by Surah Ma'aarij, which condemns the Mushrikeen for their foolishness in asking for Allah's punishment instead of taking heed to the warnings. After these Surah, Surah Nooh and Surah

Jinn will quote further proofs to substantiate the belief. Surah Nooh contains a detailed quoted proof from Hadhrat Nooh (A.S).

A BRIEF SYNOPSIS OF THE SURAH.

Surah Nooh contains the following:

- Hadhrat Nooh (A.S) preaches to his people, and they reject his message and behave haughtily.
- An illustration of how the kuffar are destroyed.
- Logical proofs contained in Hadhrat Nooh (A.S)'s preaching.
- The essence of the Surah is that no deficiency should take place in the preaching of Tauheed. It must be preached with tolerance and determination, despite the obstacles that the kuffar may place.

****

SURAH JINN.

THE LINK BETWEEN SURAH JINN AND SURAH NOOH.

Surah Nooh quoted extensively from Hadhrat Nooh (A.S) that Allah is the Only fountainhead of all blessings. Surah Jinn then presents quoted proofs from the jinn to prove this belief. People are informed in this Surah that even the jinn listen to the Qur'aan and preach Tauheed to their species.

A BRIEF SYNOPSIS OF THE SURAH.

Surah Jinn contains the following:

- Quoted proofs from the jinn.
- Warnings.
- Glad tidings.
- The concept of Tauheed.

****

SURAH MUZZAMMIL.

THE LINK BETWEEN SURAH MUZZAMMIL AND THE PRECEDING SURAHS.

Surahs Muzzammil and Muddathir discuss the same subject matter. The Surahs preceding these two discussed an aspect of Tauheed i.e. the belief that only Allah is the source of all blessings. This was discussed at great length, using logical proofs, quoted proofs, warnings and various other modes and methods of address. In this way, shirk is effectively refuted.

Hereafter, the message is that the Qur'aan must be recited because it is a means of guidance, and Tauheed should be clung to with tenacity. Surah Muzzammil contains the instruction to recite the Qur'aan properly, while Surah Muddathir exhorts the Muslims that they should not only confine themselves to the recitation of the Qur'aan, but they should also propagate it's injunctions, especially that of Tauheed.

A SUMMARY OF THE SURAH.

The first nine verses of the Surah contain the first instruction to stand in prayer (Tahajjud salaah) for a part of the night, wherein the Qur'aan should be recited. Allah should then be worshipped in earnestness and no partners should be associated with Him.

Thereafter, verses 10 and 11 console Rasulullah (sallallahu-alaihi-wasallam) by telling him not to be grieved by what the kuffar say because Allah will settle their affair. Allah then warns the kuffar and the Mushrikeen about the various forms of punishment that they will have to suffer in the Hereafter [verses 12 to 14].

"Verily We have sent a messenger to you people… (till the end of verse 16)**."** Allah reminds the Mushrikeen that He has sent to them a great prophet, just as He had sent a prophet to Fir'oun. When Fir'oun refused to believe in Hadhrat Moosa (A.S) and rejected his message, Allah destroyed him along with his entire army. Allah warns the Mushrikeen that they will

also suffer Allah’s punishment if they choose to oppose Rasulullah (sallallahu-alaihi-wasallam).

In verses 17 and 18, Allah again warns people about the Hereafter, reminding them that punishment in this world will not end the affair, but they will have to suffer dreadful consequences in the Hereafter as well. Thereafter, Allah impresses upon them that they should follow the advices of the Qur'aan, when He says, **“Verily, this is a Reminder.”**

The concluding verse of the Surah is related to the beginning of the Surah because of it’s inference to performing salaah during the late hours of the night. Allah says that He is Aware of that fact that some people are ill, some are weak, others are on journey and there are those who are fighting in jihaad. Therefore, Allah makes the concession that people can perform the Tahajjud salaah as they please, without any compulsion. Therein, they may recite as much of the Qur'aan as they can manage.

****

SURAH MUDDATHIR.

THE LINK BETWEEN SURAH MUDDATHIR AND SURAH MUZZAMMIL.

Surah Muzzammil conveyed the message that people should recite the Qur'aan and remain steadfast on their belief in Tauheed. Surah Muddathir goes a step further by saying that, not only should people recite the Qur'aan and practice thereupon, but they should actively involve themselves in propagating Tauheed as well as every other injunction of the Qur'aan.

A SUMMARY OF THE SURAH.

The beginning six verses of the Surah contain the following primary instructions:

- Warn others against Allah’s punishment.
- Speak about Tauheed.
- Proclaim Allah’s purity from all partners.

Thereafter, Allah gives encouragement to Rasulullah (sallallahu-alaihi-wasallam) in verse 7. Verses 8 to 10 proceed to warn people that the inevitable Day of Judgement will be difficult for the kuffar. In verses 11 to 16, Allah severely rebukes those who reject the message of Islam, more particularly a Mushrikeen by the name of Waleed bin Mughiera. The punishment in store for such people in the Hereafter is then mentioned in verses 17 to 31.

Allah condemns these people further in verses 32 to 38, whereafter He conveys glad tidings to the Mu'mineen in verses 39 and 40. From verse 41 till verse 48, Allah speaks about how the kuffar and sinners will admit to their sins on the Day of Qiyamah and realize that they are suffering on account of the same.

The concluding eight verses of the Surah describe how the kuffar flee from the message of Tauheed and other advice just as donkeys flee from a lion. They demand that Allah personally conveys the message to them, which will never be.

****

SURAH QIYAMAH.

THE LINK BETWEEN SURAH QIYAMAH AND THE OTHER SURAHS.

Apart from rejecting Tauheed, the Mushrikeen also rejected the belief in Qiyamah along with the rewards and punishment in the Hereafter. Therefore, Allah emphasizes belief in Qiyamah from Surah Qiyamah till the end of Surah Taariq. Due to the fact that Tauheed is the central belief, it is also repeatedly mentioned in many of the Surahs.

A SUMMARY OF THE SURAH.

In the first two verses, Allah takes two oaths to emphasize that the advent of Qiyamah is inevitable. **"Does man think that We cannot gather his bones?…** (till the words) **…When will Day of Qiyamah be?"** [verses 3 to 6] In these verses, Allah condemns the Mushrikeen for thinking that He cannot resurrect them, whereas the feat is not at all difficult for Allah. Allah will even reproduce their original fingerprints when resurrecting their decayed corpses.

In verses 7 to 15, Allah warns people about the Hereafter, after which, He addresses Rasulullah (sallallahu-alaihi-wasallam). Allah conveys the message to His Prophet (sallallahu-alaihi-wasallam) that He can easily embed the Qur'aan within Rasulullah (sallallahu-alaihi-wasallam)'s heart without any effort just as He can combine the sun and the moon and resurrect people with as fine a detail as their fingerprints.

Allah then chides people in verses 20 and 21, telling them that they seem to prefer the world above the Hereafter. Thereafter, Allah speaks about the good fortune of certain people, when he says, **"Some faces on that day (Qiyamah) will be resplendent, looking at their Rabb."** On the contrary, there will be those not so fortunate, who will have to suffer punishment on he Day of Qiyamah. Allah speaks about them in verses 24 to 30.

In the remaining verses of the Surah, Allah again condemns people, especially those who think that man has not been created for a purpose. Allah also conveys the message that He can easily resurrect people because he created them the first time.

****

SURAH DAHAR.

THE LINK BETWEEN SURAH DAHAR AND SURAH QIYAMAH.

Surah Qiyamah warned people against rejecting the belief in Qiyamah. It rebukes with the words, **"Does man think that We cannot gather his bones?"** In Surah Dahar, Allah elucidates the matter in more detail when He says that man was once a non-entity, whereafter Allah created him from a drop of fluid and granted him the faculties of hearing and sight. This denotes that Allah can certainly repeat the procedure to resurrect man for Qiyamah.

Whereas Tauheed was not mentioned in Surah Qiyamah, Surah Dahar negates shirk (the antithesis of Tauheed) in verses 25 and 26. While Surah Qiyamah did not convey many glad tidings of rewards in the Hereafter, Surah Dahar makes extensive mention of this.

A SUMMARY OF THE SURAH.

The first three verses of the Surah discuss the creative power of Allah, Who has created man from a single drop of fluid. It will therefore be simple for Allah to resurrect people on the Day of Judgement. In verse 4, the kuffar are warned of a dreadful punishment in the Hereafter. Verses 5 to 22 explain the boons and bounties that the pious bondsmen of Allah will receive in Jannah.

"Undoubtedly, We have revealed the Qur'aan to you…" [verse 23] This verse draws people's attention to the Qur'aan, whereafter Allah proceeds to encourage Rasulullah (sallallahu-alaihi-wasallam) in verse 24, exhorting him to continue propagation even though the kuffar will not relent in their opposition.

"Indeed these people love the world, leaving aside a weighty day (Qiyamah)." [verse 27] This verse reiterates the message propounded in verses 20 and 21 of Surah Qiyamah, where Allah rebuked people because they seem to prefer the world above the Hereafter.

In verse 24, Allah again tells man that He is Able to resurrect him on the Day of Qiyamah, just as He was Able to create him initially. Allah then tells people that the Qur'aan is a reminder for them, which they may

follow if they choose to. The Surah concludes with the words, **"Allah admits whomsoever he wills into His mercy, and has prepared a painful punishment for the oppressors."**

****

SURAH MURSALAAT.

THE LINK BETWEEN SURAH MURSALAAT AND SURAH DAHAR.

Surah Dahar explained how Allah created man, so that people may understand the occurrence of resurrection. Surah Mursalaat goes further to explain the occurrences after resurrection i.e. rewards and punishment. The opening verses of the Surah speak about gentle winds and destructive winds so that one may realize that, on the Day of Qiyamah, Allah's mercy will envelope some people, whereas others will suffer His wrath and punishment.

A SUMMARY OF THE SURAH.

As mentioned above, the opening seven verses of the Surah, by citing the example of varying winds, depict the severity and ease to experienced by different people on the Day of Qiyamah. Verses 8 to 15 mention that, although the kuffar refuse to admit in this world, they will be forced to concede to their error on the Day of Qiyamah, when they will have a clear perception of events. However, by they will be in a terrible state.

"Did We not destroy the former nations?… (till the words) **…Thus do We treat those who deny."** [verses 16 to 19] In these verses, Allah warns people that, if they reject the message of Tauheed, they stand to share the fate of many nations who were destroyed previously.

The first logical proof in substantiation of Qiyamah is mentioned in verses 20 to 23, where Allah says that he can easily resurrect people just as He created them the first time. Thereafter, the second logical proof follows in

verses 25 and 26, to be followed by the third and the fourth in verse 27. In these verses, Allah speaks about the way in which He created the earth to contain animate as well as inanimate creatures. He placed the high mountains thereupon and gave people sweet, palatable water to drink. Can people possibly be ungrateful to Him after this and falsify His message?

Allah then describes Jahannam in verses 30 to 39 as a warning to those who refuse to submit to Him. **"Indeed, the pious will be in shade and springs…** (till the words) **…Thus do We reward those who do good."** These verses speak about the bounties that Allah's righteous servants will receive in Jannah. Therein they will enjoy springs of the most appetizing drinks and any fruit they desire. The concluding five verses of the Surah condemn the kuffar for their obstinate behaviour.

****

SURAH NABA.

THE LINK BETWEEN SURAH NABA AND SURAH MURSALAAT.

Surah Mursalaat made it clear that Allah's promises will certainly come to pass. A part of these promises are the bounties that Allah will shower pious people with in the Hereafter. The verses of Surah Naba contain mention of many bounties that Allah has blessed man with in this very world. At the same time, man cannot forget that he also suffers many adversities and difficulties. Allah makes mention of these worldly bounties so that man's attention is drawn to the fact that Allah will also confer bounties to people in the Hereafter. Of course, there will be many who will have to suffer punishment in the Hereafter as well, just as they suffer these in the world.

While Surah Mursalaat never made mention of Tauheed, Surah Naba includes mention of Tauheed in verses 37 and 38.

A SUMMARY OF THE SURAH.

The first five verses reproach those kuffar who expressed doubt in the advent of Qiyamah. Allah says that these people will soon realize how wrong they are. In verses 6 to 16, Allah recounts the various bounties that he bestowed on man so that man realizes that Allah can grant him the bounties of the Hereafter as well.

Verses 17 to 30 describe the frightful scene of Qiyamah, beginning with the advent of Qiyamah and terminating with the scene where people will be cast into Jahannam. A description of the bounties to be received by the people of Jannah follow in verses 31 to 36.

"From the Rabb of the heavens, the earth and whatever is between the two… (till the words) **…and speaks the truth."** [verses 37 and 38] These verses contain that most pertinent subject, viz. Tauheed. These verses refute the notion that any being can overrule Allah's decree, thereby progressing a step further than Surah Dahar, which only issued the command that Allah's purity be proclaimed.

The closing two verses clearly mention that the advent of Qiyamah is certain. Therefore, people should prepare themselves well before it occurs, otherwise they will only be filled with regret.

****

SURAH NAAZI'AAT.

THE LINK BETWEEN SURAH NAAZI'AAT AND SURAH NABA.

Surah Naba only made mention of Allah's bounties in this world, omitting to mention the adversities. People are expected to call the adversities also to mind, whereafter they would deduce that Allah will bestow bounties, as well as give punishment to people on the Day of Judgement.

Moving a step closer, Surah Naazi'aat mentions that the angels of death will also behave in a like manner when claiming people's souls. While they will be gentle and compassionate towards the pious Mu'mineen, they

will be harsh towards the kuffar. Allah will treat people similarly on the Day of Qiyamah.

A SUMMARY OF THE SURAH.

As already mentioned, the beginning of the Surah describes the angels when they claim people's souls. This depicts the rewards and punishment people will receive in the Hereafter. Thereafter, verses 6 to 9 describe the horror of the Day of Judgement, when people will be terrified. Allah then makes mention of the kuffar who refuted resurrection and questioned the advent of Qiyamah. They mockingly asked whether decomposed bones can be brought back to life.

"Has the narrative of Moosa come to you?… (till the words) **…Verily there is a lesson therein for those who fear."** [verses 15 to 26] Herein, Allah cites an example of His punishment in this world, which the kuffar will suffer. Allah talks about how Fir'oun rejected the message of Hadhrat Moosa (A.S) and was eventually destroyed by punishment in this very world. Of course, he will still have to face worse punishment in the Hereafter.

In verses 27 to 33, Allah asks whether resurrection can be more difficult than the creation of all His creation, like the skies, the mountains and all the fauna and flora. The verse prompts people to think if resurrecting previously created phenomena can actually be difficult for the Mighty Allah, Who has created so many other creatures from nothing.

Then, in verses 34 to 39, Allah repeats a warning to people against the Day of Qiyamah, which is followed by glad tidings about admission into Jannah for the pious [verses 40 and 41]. In the concluding verses Allah talks about those who ask Rasulullah (sallallahu-alaihi-wasallam) about the actual time when Qiyamah will take place. However, only Allah possesses this knowledge.

****

SURAH ABAS.

THE LINK BETWEEN SURAH ABAS AND SURAH NAAZI'AAT.

In comparison to Surah Naazi'aat, Surah Abas mentions more details about the Day of Qiyamah. The Surah states that, although the kuffar and sinners will be punished, the Day of Qiyamah will itself be so frightening that people will flee from their kith and kin.

A SUMMARY OF THE SURAH.

The first section of the Surah may be divided into the following three parts:

1. The first part (from the beginning to verse 16) censures Rasulullah (sallallahu-alaihi-wasallam) and describes the grandeur of the Qur'aan.
2. The second part (verses 17 to 23) condemns the Mushrikeen, who display ingratitude to Allah by disobeying Him despite exploiting all His bounties on them.
3. The third part (verses 24 to 32) contains a logical proof to substantiate Qiyamah. In these verses, Allah prompts people to reflect over who provides the various types of food and drink for themselves and their animals. The One Who provided all these victuals can certainly resurrect them on the Day of Qiyamah.

In the next section of the Surah, Allah describes the Day of Qiyamah from verse 33 to 37. Herein, Allah mentions that the day will be so frightening that every person will flee in terror from the next, even though they may be parents, children or other blood relatives.

However, there will be those who will not suffer the same fate, but will be resplendent and happy. These will be the sincere Mu'mineen, who are mentioned in verses 38 and 39. The last three verses conclude with a description of the kuffar and Mushrikeen, who will be disgraced on that day.

****

SURAH TAKWEER.

THE LINK BETWEEN SURAH TAKWEER AND SURAH ABAS.

Surah Abas speaks about the terror of the Day of Qiyamah, when people will flee from their close relatives and will only be engrossed in their own affairs. Moving a step further into the Hereafter, Surah Takweer makes mention of how people will be dispatched to their respective abodes in Jannah or Jahannam after reckoning.

A SUMMARY OF THE SURAH.

The first thirteen verses summarizes 12 occurrences on the Day of Qiyamah, six of which pertain to this world, while the other six pertain to the Hereafter. People are further warned about their destination to the Hereafter in verses 13 to 18, which includes many oaths taken by Allah.

Verses 19 to 25 declare that the exalted Qur'aan was revealed by the Most Glorious Allah, via the agency of a powerful, trustworthy angel, who is extremely close to Allah, viz. Hadhrat Jibreel (A.S). Allah says that the Qur'aan not the speech of any shaytaan (Allah forbid!), nor is Rasulullah (sallallahu-alaihi-wasallam) an insane person (Allah forbid!).

“So whence are you going… (till the words) **…you can only will as Allah, the Rabb of the universe, wills.”** [verses 26 to 29] In these concluding verses, Allah asks people as to where they are off to when the Qur'aan is there for their guidance. The person who desires to be rightly guided should follow the Qur'aan and find his way.

****

SURAH INFITAAR.

THE LINK BETWEEN SURAH INFITAAR AND SURAH TAKWEER.

Although Surah Infitaar mentions only four of the many occurrences of Qiyamah contained in Surah Takweer, it includes more details. It therefore sounds a louder warning to people. Whilst Surah Takweer merely mentioned that people will be dispatched to their respective abodes, Surah Infitaar goes further to state that they will never emerge therefrom.

While Surah Takweer does not make mention of Tauheed, Surah Infitaar negates the notion that any being besides Allah can be of assistance on the Day of Qiyamah. This is mentioned at the end of the Surah, where Allah says, **"The day when no soul will wield any power for another soul, and all decisions will rest with Allah."**

A SUMMARY OF THE SURAH.

Certain occurrences on the Day of Qiyamah (which have been mentioned in Surah Takweer) are reiterated in the first four verses of Surah Infitaar. In verses 5 to 8, man is asked as to what has diverted his attention from the Benevolent Allah, Who has created and beautified man. Man cannot thank Allah enough for the multitude of favours Allah has bestowed upon him.

Allah continues to rebuke the kuffar, who reject the belief in Qiyamah even though their every deed is being meticulously recorded. Thereafter, verses 13 to 18 remind people again about the inevitability and imminence of the Day of Qiyamah. The Surah then concludes with a negation of imposing intercession, where Allah says, **"The day when no soul will wield any power for another soul, and all decisions will rest with Allah."**

****

SURAH MUTAFFIFEEN.

THE LINK BETWEEN SURAH MUTAFFIFEEN AND SURAH INFITAAR.

Whilst Surah Infitaar mentions that people will not be able to escape from Jahannam, Surah Mutaffifeen goes further to state that each person's name will be recorded in a special register. Accordingly, people will be dispatched to their respective abodes and none will be able to remove his/her name from the register, even through intercession.

A SUMMARY OF THE SURAH.

The first six verses of the Surah condemn those people who cheat in weight and measure. They seem not to fear the day when they will stand before Allah to answer for their misdeeds. Thereafter, in verses 7 to 9 mention that these people's names will be recorded in the Sijjeen, which will condemn them to an eternity in Jahannam. They will never be able to remove their names therefrom.

Allah then censures those who deny the advent of Qiyamah and then says, **"When Our verses are recited to them, they say, 'Tales of the old men!"** [verse 13] Thereafter, in verses 15 to 17, Allah again warns people about the terrible repercussions of sin in the Hereafter.

The antithesis of the above is mentioned in verses 18 to 28, where Allah speaks about those who were righteous. Their names will be recorded in the Illiyyeen, whereafter they will be admitted into Jannah. There they will be extremely happy and will receive all types of delicacies to eat and drink.

The concluding verses warn the kuffar against mocking and ridiculing the Mu'mineen. They consider the Mu'mineen to be lowly and astray, and even laugh at them. However, on the Day of Qiyamah, the tables will be turned against them and it will be the chance of the Mu'mineen to laugh.

****

SURAH INSHIQAAQ.

THE LINK BETWEEN SURAH INSHIQAAQ AND SURAH MUTAFFIFEEN.

Surah Mutaffifeen stated that people will never be able to escape from Jahannam. Surah Inshiqaaq goes further to mention that the people in Jahannam will be subjected to various levels of punishment, each one being worse than the next.

Whereas Surah Mutaffifeen cites the case of a group people who perpetrate a grave sin (i.e. cheating) and condemns them, Surah Inshiqaaq encourages people to rather do good.

A SUMMARY OF THE SURAH.

The first five verses of the Surah describe the initial occurrences of Qiyamah, when the skies will be rent asunder and the earth will swallow everything up. Thereafter, verse 6 reminds man about the time when he will meet his Creator, thereby encouraging him to prepare for this meeting by performing good deeds.

"As for him who is given his record of deeds in his right hand… (till the words) **…and he will return happily to his family."** [verses 7 to 9] These verses describe the fortunate people, who will receive their record of deeds in their right hands, indicating that they will be entered into Jannah. Their reckoning will be extremely easy.

Verses 10 to 15 then cite the condition of the unfortunate people, who will receive their record of deeds from behind their backs. These people will wail and lament, and will finally be cast into Jahannam. In verses 16 to 19, Allah takes several oaths to confirm the fact that people will be subjected to increasingly worse stages in Jahannam.

“What ails them that they do not believe and do not prostrate when the Qur'aan is recited to them?” [verses 20 and 21] In these verses, Allah expresses surprise at the kuffar who do not believe despite the fact that they have heard and even witnesses so many signs and tokens whereby the truth can be clearly perceived. They still wish to be stubborn and refuse to submit to the laws of the Qur'aan.

In verses 22 to 24, Allah warns the rejectors of a dreadful punishment. Thereafter, in the final verse of the Surah, Allah adds that those who believe and do good deeds will receive unlimited rewards from Him.

****

SURAH BUROOJ.

THE LINK BETWEEN SURAH BUROOJ AND SURAH INSHIQAAQ.

In comparison to Surah Inshiqaaq, Surah Burooj includes more oaths to prove the advent of Qiyamah. It also contains mention of Tauheed, which was not found in Surah Inshiqaaq.

A SUMMARY OF THE SURAH.

The opening three verses of the Surah contain three oaths whereby the advent of Qiyamah is attested to. Verses 4 to 8 make reference to the atrocities hat the kuffar perpetrate against the Mu'mineen in this world. Of course, in the Hereafter the situation will be reversed because the kuffar will be the ones to suffer.

“Him to Whom belongs the dominion of the heavens and the earth. Allah is Witness over everything.” [verse 9] This verse emphasizes that everything in Allah’s control, and that He is Omnipresent. Therefore, one should only supplicate to Him when in need. Verse 10 sounds a warning of punishment against those who harass the Mu'mineen, whereafter Allah conveys glad tidings to the Mu'mineen in verse 11.

In verse 12, Allah informs people that His punishment is severe, just as the Day of Qiyamah will be. Allah then adds, **“Without doubt, He initiates creation and shall recreate them. He is The Forgiving, The Loving, the Owner of the Glorious Throne, Who does as He pleases.”**

Verses 17 to 20 relate to the first oath, conveying the message that just as the sky encompasses people so that they cannot proceed beyond it’s limits, Allah’s knowledge also encompasses everything. Nothing is hidden from Him and none can escape His punishment. Rebutting those who falsify the Qur'aan, Allah concludes the Surah by saying, **“But it is the Glorious Qur'aan, in the Lawhul Mahfooz.”**

****

SURAH TAARIQ.

THE LINK BETWEEN SURAH TAARIQ AND SURAH BUROOJ.

Surah Burooj attests to the certainty of Qiyamah and also makes mention of the punishment of this world as well as that of the Hereafter. Surah Taariq goes on to say that if the kuffar refuse to believe after matters have been clarified, they should still be granted another opportunity to believe. However, if they choose to remain obstinate, they will be drawing Allah’s wrath upon themselves.

A SUMMARY OF THE SURAH.

The first four verses of the Surah inform people that angels have been appointed over each of them to make a meticulous record of their deeds. Therefore, they should be assured of receiving the full reward for their deeds.

“So man should see from what he is created… (till the words) **…he will have no power, nor any helper.”** [verses 5 to 10] In these verses, Allah draws man’s attention to the fact that He created man from a drop of fluid.

Therefore, it is simple for Him to resurrect man on the Day of Qiyamah.

Verses 11 to 14 present the second logical proof to substantiate the reality of Qiyamah. Allah refers to that fact that He can easily resurrect man just as he sends rain from the skies to revive barren soil, causing it to flourish with a myriad of vegetation.

The concluding three verses of the Surah condemn the behaviour of the kuffar and also contain the central message of the Surah, i.e. to grant respite to the kuffar.

****

SURAH A'LA.

THE LINK BETWEEN SURAH A'LA AND SURAH TAARIQ.

Two of the most fundamental contentions that the Mushrikeen had with Rasulullah (sallallahu-alaihi-wasallam) concerned:

1. The belief of Tauheed.
2. Resurrection and retribution.

The belief in resurrection and Qiyamah has been elucidated in the Surahs till Surah Taariq. The belief in Tauheed is then discussed in the Surahs from Surah A'la. One of the main reasons due to which the Mushrikeen opposed Tauheed was their overwhelming love for the world and their engrossment in the pleasures thereof. It is for this reason that Allah urges abstinence from the world along with the belief in Tauheed.

Some Surahs contain mention of both these aspects, others only mention one of the two, while there are also those that suffice on warnings only. In between these Surahs, Surah Duha and Inshiraa, unlike the others, contain consolation for Rasulullah (sallallahu-alaihi-wasallam) and the Sahaba (R.A).

A SUMMARY OF THE SURAH.

Since Surah A'la begins this final portion of the Qur'aan, it contains mention of Tauheed as well as abstinence from the world. The Surah begins with the words, **"Glorify the exalted name of your Rabb."** This verse in itself denotes that people should proclaim Allah to be Pure from all partners because He is The Only True Helper and Knower of the unseen.

Verses 2 to 5 then explain why Allah is the Only True Helper, thereby establishing the first part of Tauheed. The reward for propagating this belief is then mentioned in verse 6. Verse 7 then establishes the second part of Tauheed, when Allah says, **"Indeed, Only Allah knows what is apparent as well as what is hidden."** Therefore, it is understood that *Only* Allah has knowledge of the unseen. Verse 8 then mentions the reward for propagating this aspect of Tauheed.

After citing these two aspects of Tauheed, Allah proceeds to console Rasulullah (sallallahu-alaihi-wasallam) by telling him that his task is confined to propagation and that he is not responsible to *make* people believe. Thereafter, verses 12 and 13 warn people about the punishment of the Hereafter, while verses 14 and 15 convey glad tidings of salvation for the righteous.

"However, they give preference to the life of this world, whereas the Hereafter is better and everlasting." [verses 16 and 17] These verses urge abstinence from the world and applying oneself to acquire the success of the Hereafter. Allah then says that the previous scriptures have also propounded the message conveyed thusfar. The same is to be found in the scriptures of Hadhrat Ibraheem (A.S) and Hadhrat Moosa (A.S). Therefore, the contents of these scriptures serve as a proof for the authenticity of the Qur'aan.

****

SURAH GHAASHIYA.

THE LINK BETWEEN SURAH GHAASHIYA AND SURAH A'LA.

Surah Ghaashiya serves as a conclusion for Surah A'la and concentrates on warnings and glad tidings of the Hereafter. Many Surahs after this will also appear to be conclusions to the Surahs preceding them.

A SUMMARY OF THE SURAH.

The opening seven verses of the Surah sound warnings of the dreadful punishment of the Hereafter, while the following nine verses discuss the rewards and bounties that the pious bondsmen of Allah shall receive in the Jannah. Verses 17 to 20 then prompt people to reflect over Allah's greatness by pondering over four remarkable creations of His.

Allah then consoles Rasulullah (sallallahu-alaihi-wasallam) by again telling him that his task is confined to propagation and that he cannot force people to believe. In conclusion, the Surah warns the disbelievers of a grave punishment in the Hereafter.

****

SURAH FAJR.

THE LINK BETWEEN SURAH FAJR AND THE PRECEDING SURAHS.

Surah Fajr discusses one of the two themes propounded in Surah A'la, viz. abstinence from the world. It elucidates the corrupted and transitory nature of this world. While Surah Ghaashiya serves as a conclusion to Surah A'la, Surah Fajr is an extension to one of it's themes.

A SUMMARY OF THE SURAH.

The first five verses of the Surah emphasize five specific times wherein people should pay special attention to supplicating to Allah and forsake their pursuit of the world. **“Have you not seen how Allah dealt with the Aad?…”** [verse 6] Herein Allah cites the first example of how people were punished in this very world. The nation of Aad preferred this world to the Hereafter, which led to their destruction. The commodities and wealth that they accumulated in the world was then of no avail to them. This epic teaches people to exercise abstinence from the world because it eventually entangles one, leading him to earn Allah’s wrath and punishment.

Allah then cites the second and third examples of this kind in verses 9 and 10 respectively. Herein, Allah speaks about the destruction of the Thamud and Fir'oun, who were also destroyed by Allah’s punishment when they denied the belief in Tauheed and Qiyamah.

In verses 15 and 16 condemns man for regarding the material gains of this world to be the criterion for honour and respect. It is evident that this is incorrect because the criterion is piety and obedience to Allah. From verse 17 to verse 20, Allah censures man for a series of iniquities, each being worse than the next. The Surah then terminates with mention of the punishment of the Hereafter in verses 21 to 26, followed by glad tidings of salvation in the concluding four verses.

****

SURAH BALAD.

THE LINK BETWEEN SURAH BALAD AND SURAH FAJR.

Surah Balad serves as an epilogue to Surah Fajr. While Surah Fajr condemned excessive love of this world, Surah Balad counsels man with regard to where this wealth should be spent. The Surah conveys the message that wealth should not merely be accumulated, but it should be spent in the correct avenues, as Allah has ordained. There will be no virtue in spending one’s wealth in the wrong avenues. Then too, spending

in for correct causes will also be worthless when the person spending is not a Mu'min.

A SUMMARY OF THE SURAH.

The first four verses of the Surah warn people of detrimental repercussions of sins in this very world. The essence of this message is that Allah reserves the right to put people through hardships if He chooses to do so.

In verses 5 to 16, Allah censures man for thinking that none has power over him. Allah also tells people that all their praiseworthy financial contributions will be worthless if they do not possess Imaan. Verse 17 also cautions people that they should first be Mu'mineen before spending on the deserving ones mentioned earlier in the Surah.

"These shall be the people of the right side." Herein Allah praises those people who spend for the correct causes while in the state of Imaan. Allah declares that they will be included amongst the **"people of the right side,"** who are guaranteed entry into Jannah. The last three verses of the Surah speak about the **"people of the left side,"** who are destined for Jahannam.

****

SURAH SHAMS.

THE LINK BETWEEN SURAH SHAMS AND THE PRECEDING SURAHS.

Both, Surah Shams and Surah Layl, repeat both themes propounded in Surah A'la, viz. Tauheed and abstinence from the world. Surah Shams clearly differentiates between correct and erroneous beliefs, making it clear that these can never be the same. Surah Layl clarifies that fact that good and evil deeds can never be the same – a generous person cannot be equated to a miser, nor can a believer be equated to a non-believer.

A SUMMARY OF THE SURAH.

In drawing comparisons between light and darkness, between day and night, and between the sky and the earth, the first ten verses denote that the pure soul, which is free from kufr and shirk, can never be compared to the evil soul, which is contaminated with kufr and shirk.

The remaining verses of the Surah cite the example of how the Thamud were destroyed when they rejected the belief in Tauheed and never purified their souls. Similar will be the predicament of any other individual or nation that follows their example.

****

SURAH LAYL.

THE LINK BETWEEN SURAH LAYL AND SURAH SHAMS.

Like Surah Shams, Surah Layl differentiates between correct and erroneous beliefs.

A SUMMARY OF THE SURAH.

This Surah may be summarized as follows:

- Verses 1 to 4 – just as day and night, and male and female are different, so too are deeds. Good and evil deeds can never be the same.
- Verses 5 to 13 – an explanation of the above.
- Verses 14 to 16 – a warning about the terrible consequences to be faced in the Hereafter.
- Verses 17 to 21 – glad tidings of rewards to be received in the Hereafter.

****

SURAH DUHA.

THE LINK BETWEEN SURAH DUHA AND THE PRECEDING SURAHS.

Surah Layl terminated the discussion that began with Surah A'la. Surahs Duha and Inshiraah proceed to console Rasulullah (sallallahu-alaihi-wasallam).

A SUMMARY OF THE SURAH.

The first five verses of the Surah reply to an objection raised by the Mushrikeen, reassuring Rasulullah (sallallahu-alaihi-wasallam) that Allah has not forsaken him, and will soon grant him even more. The remaining verses cite certain oaths whereby the reassurance is consolidated.

****

SURAH INSHIRAAH.

THE LINK BETWEEN SURAH INSHIRAAH AND SURAH DUHA.

Whereas Surah Duha consoled Rasulullah (sallallahu-alaihi-wasallam) when the Mushrikeen raised an objection, Surah Inshiraah consoles the Mu'mineen because the Mushrikeen Taunted them for being impoverished.

A SUMMARY OF THE SURAH.

The opening four verses of the Surah state that Allah opened Rasulullah (sallallahu-alaihi-wasallam)'s heart to contain Islam and kept kufr and shirk far distant from him. Allah then says, **"Without doubt, ease comes with difficulty. Without doubt, ease comes with difficulty."** In these verses Allah assures the Mu'mineen that He will alleviate every adversity.

The concluding verses of the Surah then urge the Mu'mineen that they

should never look towards worldly wealth, but should devote their attention to Allah.

****

SURAH TEEN.

THE LINK BETWEEN SURAH TEEN AND THE PRECEDING SURAHS.

Surah Duha consoles Rasulullah (sallallahu-alaihi-wasallam), while Surah Inshiraah consoles the Mu'mineen. Now Surah Teen cites five proofs (three quoted, one logical, one from revelation), by which it is established that man has attained a high status solely because of his belief in Tauheed. Allah has granted man beauty as well as intellect so that he may understand the truth. However, due to his inability to use this intellect, he has rejected the truth and lowered himself by earning the lowest levels of Jahannam.

A SUMMARY OF THE SURAH.

The first four verses of the Surah present the three quoted proofs and the proof from revelation, which substantiate the fact that man has been created in the best of moulds. Verse 5 mentions the punishment for evil doers, whereafter, verse 6 makes an exception of the Mu'mineen, who will receive grand rewards from Allah. Allah then concludes the Surah by stating the analytical proof.

****

SURAH ALAQ.

THE LINK BETWEEN SURAH ALAQ AND THE PRECEDING SURAHS.

After the consolation, warnings and tidings mentioned in the previous

Surahs, Surah Alaq urges Muslims to constantly recite the Qur'aan, thereby deriving encouragement to remain steadfast in their belief in Tauheed.

A SUMMARY OF THE SURAH.

Surah Alaq may be summarized as follows:

- Verses 1 to 5 – Herein Allah advises Rasulullah (sallallahu-alaihi-wasallam) not to be perturbed by his opponents and to continue reciting the Qur'aan and propagating Islam taking Allah's name.
- Verses 6 and 7 complain about man's insolence, while verse 8 warns people that they will have to return to Allah.
- Verses 9 to 14 – the rebellious and insubordinate are rebuked.
- Verses 15 to 18 – warns about the Hereafter.
- Verse 19 – addresses Rasulullah (sallallahu-alaihi-wasallam) and urges steadfastness.

****

SURAH QADR.

THE LINK BETWEEN SURAH QADR AND SURAH ALAQ.

While Surah Alaq urged the recitation of the Qur'aan, Surah Qadr highlights the grandeur of the Qur'aan.

A SUMMARY OF THE SURAH.

The Surah emphasizes that the Qur'aan is a glorious and blessed book and should be recited. It is so great that it has lent excellence to the night in which it was revealed. As result, the night is better than a thousand months.

****

SURAH BAYYINAH.

THE LINK BETWEEN SURAH BAYYINAH AND SURAH QADR.

Whereas Surah Qadr highlighted the grandeur of the Qur'aan, Surah Bayyinah complains about the obstinacy of the Mushrikeen, who raise objections against a Book as superb as the Qur'aan.

A SUMMARY OF THE SURAH.

- Verses 1 to 5 – the obstinacy and rejection of the Jews and the Christians.
- Verse 6 – a warning to the kuffar and Mushrikeen.
- Verses 7 and 8 – glad tidings to the Mu'mineen regarding their salvation in the Hereafter.

****

SURAH ZILZAAL.

THE LINK BETWEEN SURAH ZILZAAL AND SURAH BAYYINAH.

Surah Bayyinah complained about the obstinacy and rebelliousness of the kuffar. Now, Surah Zilzaal warns the same kuffar about the punishment they stand to suffer.

A SUMMARY OF THE SURAH.

The Surah describes how the earth will convulse in a tremendous earthquake when the trumpet is blown for the first time on the Day of Qiyamah. The quake will be so severe that nothing on earth will survive. Even the mountains will be reduced to dust and the rivers and oceans will dry up.

****

SURAH AADIYAAT.

THE LINK BETWEEN SURAH AADIYAAT AND SURAH ZILZAAL

Surah Zilzaal warned the kuffar about the punishment of the Hereafter. Surah Aadiyaat complains about the injustice of these very kuffar.

A SUMMARY OF THE SURAH.

❄ Verses 1 to 6 – the disease of ingratitude that man shows towards Allah.
❄ Verses 7 and 8 – the cause of this disease, which is man's intense love for material wealth.
❄ Verses 9 to 11 – the cure for this disease, which will be administered on the Day of Qiyamah.

****

SURAH QAARI'AH.

THE LINK BETWEEN SURAH QAARI'AH AND SURAH AADIYAAT.

Whereas Surah Aadiyaat made mention of man's injustice, Surah Qaari'ah warns about the punishment for such injustice.

****

SURAH TAKAATHUR.

THE LINK BETWEEN SURAH TAKAATHUR AND SURAH QAARI'AH.

Whereas Qaari'ah contained warnings, glad tidings and objections, Surah Takaathur resumes the subject of abstinence from the world.

A SUMMARY OF THE SURAH.

- Condemnation of amassing wealth.
- The abomination of boasting.

****

SURAH ASR.

THE LINK BETWEEN SURAH ASR AND SURAH TAKAATHUR, AS WELL AS A SUMMARY OF THE SURAH.

In comparison to Surah Takaathur, Surah Asr goes a step further in expounding the theme of abstinence from material things. Whereas Surah Takaathur cautioned people against boasting about wealth and children, Surah Asr reminds man to reflect upon the vicissitudes of time. They are urged to contemplate over the repercussions that their forefathers felt when they took excessive pride in the material profits of this world. They only profit they emerged with was remorse and regret.

****

SURAH HUMAZA.

THE LINK AND SUMMARY OF THE SURAH.

After addressing the issues of abstinence from the world, amassing wealth, and boasting about the same in the previous Surahs, Surah Humaza talks about the punishment to be faced by people engaging in the above.

****

SURAH FEEL.

THE LINK AND SUMMARY OF THE SURAH.

Whereas asceticism and the resultant punishment in the Hereafter has already been discussed in the previous Surahs, Surah Feel proceeds to warn people about the worldly consequences of such deeds. Allah depicts the destruction of people who, due to their intoxication with the material profits of this world, attempted to destroy the nucleus of Imaan and Tauheed. The only method of securing salvation in both the worlds is to inculcate the attributes described in Surah Asr.

****

SURAH QURAISH.

THE LINK AND SUMMARY OF THE SURAH.

Allah destroyed those who tried to demolish the heart of Tauheed, thereby further facilitating the summer and winter trade journeys of the Quraish. It was therefore necessary that the Quraish also worship Allah, refrain from shirk and not be blinded by the love of material wealth.

****

SURAH MAA'OON.

THE LINK AND SUMMARY OF THE SURAH.

This Surah also pertains to abstinence from the world. At the same time, it also rebukes those who do not spend on the poor and the orphans, as well as those who are negligent of their salaah.

****

SURAH KAUTHAR.

THE LINK AND SUMMARY OF THE SURAH.

The central theme of this Surah is Tauheed, rather than abstinence, which was the core subject of the previous Surahs. The Surah consoles Rasulullah (sallallahu-alaihi-wasallam), while also refuting shirk in beliefs and in deeds. Surah Kauthar also sounds a warning to the Mushrikeen.

Surah Kauthar discusses one of the two core themes initiated in Surah A'la viz. Tauheed. It discusses this because of it's refutation of shirk, the antithesis of Tauheed.

****

SURAH KAAFIROON.

THE LINK AND SUMMARY OF THE SURAH.

The central theme of the Surah is Tauheed and a refutation of shirk. A preacher or a counselor, after deliberating upon an issue at length, may tell the audience, "I have now discussed the matter in detail. Whoever will choose to take heed should do so, otherwise the two paths are apparent. My path is clear, and yours too."

Similarly, Surah Kaafiroon issues the ultimatum to the kuffar, telling them that, after much discussion, if they still choose not to take heed, they will be left to their own noxious devices. Allah says in Surah Najm, **"Ignore the one who turns away from Our remembrance and who only desires the worldly life."** Such people should rather be disassociated with.

****

SURAH NASR.

THE LINK AND SUMMARY OF THE SURAH.

Allah consoles Rasulullah (sallallahu-alaihi-wasallam) in this Surah, telling him that he is guaranteed victory after announcing his disassociation from the kuffar.

****

SURAH LAHAB.

THE LINK AND SUMMARY OF THE SURAH.

Allah already made it clear that the kuffar should be ignored if they refuse to take heed after lengthy attempts at persuading them. Allah will still grant victory to the Muslims and destroy the kuffar. Surah Lahab now describes how particular kaafir was destroyed.

****

SURAH IKHLAAS.

THE LINK AND SUMMARY OF THE SURAH.

This Surah contains a clear, unequivocal declaration of Tauheed. It is on account of rejecting this Tauheed that the kuffar will be destroyed and the Muslims will attain victory.

****

SURAH FALAQ.

THE LINK AND SUMMARY OF THE SURAH.

Once Tauheed is made clear and expounded in no uncertain terms, the

kuffar will attempt to employ dubious means of harming the Muslims, like how they used black magic against Rasulullah (sallallahu-alaihi-wasallam). By frequently reciting these concluding Surahs of the Qur'aan (Falaq and Naas), one will be unharmed by the effect of black magic.

****

SURAH NAAS.

THE LINK AND SUMMARY OF THE SURAH.

This Surah makes a reference to all three levels of Tauheed contained in Surahs An’aam, Hadeed and Hashar.

- **“The Rabb of mankind”** refers to the first level i.e. the fact that Allah is man’s Nourisher and Nurturer.
- **“The Master of mankind”** refers to the second level i.e. He is the Only Sovereign upon the royal throne.
- **“The Deity of mankind”** refers to the third level i.e. Only He is worthy of worship and Only He should be supplicated to in times of difficulty.

****